

SEVEN
LECTURES
ON
THE SABBATH

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Presented by Mr. Samuel Agnew of Philadelphia, Pa.

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Seven lectures on the
Sabbath



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S E V E N

L E C T U R E S

ON

T H E S A B B A T H ,

DELIVERED

BY REQUEST OF THE SOCIETY FOR THE BETTER

OBSERVANCE OF THE SABBATH,

IN THE

T O W N H A L L , W O O L W I C H ,

IN THE MONTHS OF MARCH AND APRIL, 1852.

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PREFATORY NOTE

BY THE EDITORS.



THE following Lectures on the Sabbath were prepared and delivered in the Town Hall of Woolwich, at the request of the Association for Promoting the Better Observance of the Sabbath in that town and neighbourhood. It was hoped that the public exposition of the great principles involved in the Sabbath question by Christian men representing different sections of the Church of Christ, might be the means, under God, of diffusing sound and scriptural views upon the subject, and so of preparing the way for those practical measures with which it was the desire of the Association that these lectures should be followed up. The Divine blessing, it is believed, rested upon the effort thus made in defence of the holy Sabbath. Public attention was awakened, and the Hall was crowded by an intelligent audience on all the successive evenings on which the lectures were delivered. At the conclusion of the course, a very general wish was expressed by the Association, and other friends of the Sabbath, that the lectures should be published; both that an effort so pleasant to all who had the privilege of participating in it might have some permanent memorial, and also that the

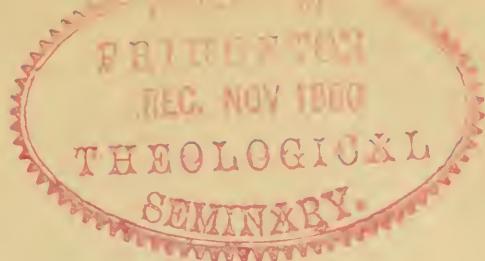
statement of truth contained in them might remain a blessed testimony to the love which all God's people bear to the day of rest, and a standing protest against the desecration of that day, which exists to so alarming an extent in this town, and throughout the land. To this application, those who delivered the lectures, although deeply conscious of their many imperfections, could not but give their consent, and this volume is the result. If the lectures contained in it be made, by the blessing of God, in any way instrumental in promoting the better observance of the holy Sabbath, then to Him shall be all the glory. The seed is cast upon the waters,—may it be found after many days!

The Editors cannot refrain from expressing the feelings of apprehension and dismay with which, in common with the people of God throughout the land, they have learned the proposal to open, and that by Royal Charter, the New Crystal Palace at Sydenham, on the afternoon of the Lord's day. Should this proposal be carried into effect, and the day of God be thus nationally profaned, then, if the teachings of God's word, and the lessons of His providence as gathered from the history of other lands in connexion with this very subject, are to be regarded at all, the divine judgments will not be far distant. May the Lord of the Sabbath arise, and plead His own cause, and may he do it in mercy and not in wrath!

The Editors cannot conclude this prefatory note without alluding to the bereavement which the Church of Christ in

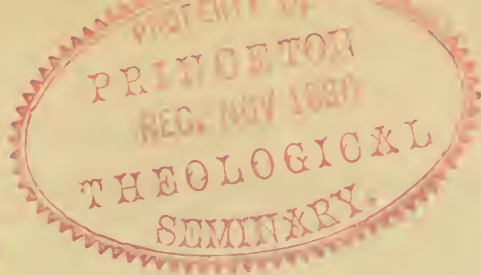
this town has sustained in the death of their beloved brother in the Lord, the Rev. Richard Martin. By him the last of these lectures was delivered, and but a few weeks after, he fell asleep in Jesus. To those who were privileged to hear his lecture, his quotation from God's word is now peculiarly applicable—"The Lord watch between me and thee when we are absent one from another." For himself, the earthly Sabbath which he loved so well has been exchanged for the eternal Sabbath of heaven, and in the light of glory he knows more fully than he did while he was yet on earth, "the spirit in which the Sabbath should be kept, and the blessings connected with its spiritual observance."

Woolwich, Nov. 1852.



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LECTURE I.

BY THE REV. W. M. THOMPSON, MINISTER OF THE
PRESBYTERIAN CHURCH.

SUBJECT.—“ *The Sabbath,*” its Original Institution, as gathered
from Gen. ii.—Its Principles—Its Nature—Its Spiritual
Meaning.

I do not know that I need to introduce the Course of Lectures on the Sabbath, of which the first has been assigned to me for this evening, by any lengthened statement explanatory of the reasons which have influenced a number of christian men in this town in coming to the resolution that such a course of lectures was necessary, and with the blessing of God, likely to be useful in promoting the better observance of the holy Sabbath among us. I need hardly say perhaps, that loving the Sabbath themselves, and feeling in their own experience how blessed a thing it is to have one day in the seven for rest,—rest to the body and to the mind from the exhausting toil of physical and mental labour, for such bodily and mental rest, that the entire day may be cleared for the things of God, the soul, and eternity, they earnestly desire that their fellow men may enjoy the same blessing with themselves,—that their fellow sinners may come with them to prize the day as supplying a blessed season for finding the rest of the soul by faith in Jesus Christ, and through him in God. Nor need I say, perhaps, that influenced by these feelings, they are grieved at the amount of Sabbath profanation that exists among ourselves—in the midst of our own population—that they are moved with compassion towards those who know no Sabbath—who deprive themselves of it by making it a day of pleasure or of trade, and whose violation of the day of rest

supplies but too plain and palpable an evidence of their disregard of the rest of God itself—of their neglect of Him, the Lord Jesus Christ, in whom God rests now, and in whom alone the sinner can rest—find rest from the fears of a guilty conscience, and from the apprehension of the wrath to come. Nor need I say, perhaps, that something of that concern for the honour of God, as that is connected with His own blessed institution of the Sabbath—and which is trampled in the dust when that day is profaned—which must exist in the hearts of all true Christians, has constrained them to enter upon this effort, which if owned by God, however weak or feeble the instrumentality that is made use of, cannot fail to be the means of stemming and turning back the dark and threatening tide of Sabbath profanation, which is coming in like a flood among us, and which it is never to be forgotten is both the cause and the effect of the decrease and decay of religion in the land; and need I say that a land without a Sabbath is a land without religion,—a land of dreary and bitter bondage,—a land where God is unknown, save, it may be, by his retributive judgments,—a land of fierce and cruel passions, of social and bloody convulsions,—a land of moral pestilence,—a land of spiritual death? Truly, as patriots and Christians alike, as loving our beloved fatherland, and as loving still more our blessed Lord, we need all of us to come forth, and to unite in one band of holy brotherhood, and hasten “to the help of the Lord, to the help of the Lord against the mighty.”

I do not need to dwell on these things, though, perhaps, I might, because I feel that in the midst of this audience we need no laboured defence of the course on which we have entered,—that the simple statement of these things will suffice to carry your convictions as to your duty and ours in this matter; and I would dismiss these introductory observations with the expression of our earnest hope that your prayers may be offered with ours for the success of this effort, and that as the blessed fruit thereof, we may see not merely outward profanation of the holy Sabbath-day among us brought to an end, but the hearts of our fellow sinners so reached by the truth through the Spirit’s blessing, as hereafter to prize this day of hallowed rest, and love it above all the other days of the week,—and then our object will be gained, and eternity will prove that this effort has not been made in vain.

The subject that has been assigned to me for exposition this evening, is very much of an introductory nature. It begins with the beginning—the original institution of the holy Sabbath,—and it seeks to lay the foundation for all that is to follow, by showing that the weekly Sabbath is coeval with the creation of man; so that no sooner had man entered upon his being than he entered upon the observance of the Sabbath of God. And then when this vantage ground has been occupied, and it has been demonstrated that there never was a period in the existence of man when he was not blessed with the possession of a weekly Sabbath, this Course of Lectures will proceed to take up that other subject which stands in close connection with the first, viz., the universal and permanent obligation of the Sabbath; the one subject tracing the Sabbath back to the creation of man, the other showing its binding obligation so long as the present dispensation shall endure,—till the Sabbath of grace be succeeded by the Sabbath of glory. Then we pass on in the Course, to the moral characteristics of the Sabbath—to the mercifulness of the day of rest as adapted to the physical nature of man, by providing for a cessation, during one day in seven, from bodily toil. Then we ascend higher, and proceed in the next Lecture to the adaptation of the Sabbath to man's intellectual and moral nature—to man as a spiritual being, as affording a blessed season of good to his soul. Then to give a practical direction to the whole discussion, we proceed to take up the Sabbath as supplying a special season for usefulness to the people of God in the service of Christ. Then we pass on to the consideration of the way in which the Sabbath blessing is hindered, and man is robbed of the day which God in mercy gave to him,—the various ways in which the Sabbath is profaned,—the bitter fruits of such profanation to individuals and to communities. And lastly, as a fitting conclusion to the whole, we come to the spirit in which the Sabbath is to be observed; thus ending as the Course began, with the spiritual resting of man in God, with the restoration of more than that rest which began in Paradise, the resting of the believing soul in Christ, and its joyful resting on that day, which is the type of its spiritual rest; and so *the course* will end, as the earthly Sabbath itself shall end, when over a redeemed church and a redeemed earth, God will again cast His

eye, and beholding, as He did at first, all things very good, will again bless and hallow the day as the eternal Sabbath of glory.

In proceeding to take up the subject which I have to bring before you this evening, I would begin with remarking that the history of the first Sabbath is given to us in the 2nd chapter of Genesis, 2 and 3, "And on the seventh day God ended his works which he had made, and he rested on the seventh day from all the works which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." The works of creation were now finished,—as yet they were not polluted by the entrance of sin. Coming fresh from the hands of God, they were the emblems of his own character, and reflected his own gracious and glorious perfections. God saw in them the manifestation of his own wisdom and power and goodness; and especially in the noblest part of his works, his creature man, who came last from his creating hand, He saw the reflection of his own image,—the beauties of his own holiness. The impress of his own character was stamped upon all that He had made, and that day which saw all God's works complete, and man whom God had made especially for himself, as yet unfallen—radiant with all the holiness of the divine image, was a blessed day. On it God rested—rested not only *from* all his works which he had created and made, but rested *in* them—had complacency and delight in them, and that day which was thus distinguished as the beginning of God's rest, was blessed and sanctified as man's sabbath.

And so also, when that other work of God, that greater and more glorious work of redemption was finished—when Christ rested from it—when He had, by His own obedience unto death, expiated the guilt of sin, satisfied all the demands of the divine justice, magnified the law, and made it honourable;—in one word, when he had finished the work of redeeming mercy, and so laid the foundation of that glorious spiritual temple, in which God was for ever to dwell,—He rested *from* it, and God the father rested *in* it, had complacency and delight both in the finished work itself, and in Him who had accomplished it, and in token thereof, He raised him from the grave; and that day, the first day of the week, which saw the Redeemer, declared to

be the Son of God with power by the resurrection from the dead, was blessed and sanctified as the Christian Sabbath.

Falling back upon the history of the first Sabbath, in the verses which we have just read, we find, as we remarked in passing before, that the Sabbath was coeval with the creation, and that man, being made on the evening of the sixth day, had no sooner entered on his being, than he entered on the observance of the Sabbath, which was made for him. The institution of the Sabbath does not, therefore, take date from the promulgation of the Decalogue from Mount Sinai. The law of the Sabbath was then given as it stands in the fourth commandment. But the giving of that law then, was but a repetition of the mind of God, which had been intimated and revealed long before. There had been indeed no positive and express commandment given in respect of the Sabbath, until God spake the law from the mount in the wilderness, "Remember the Sabbath-day to keep it holy." But there was given from the first, from the very creation of man, what is equally binding with a formally expressed law, there was given an intimation of God's mind and will with regard to the Sabbath, by his own example, in resting upon the Sabbath, and sanctifying and blessing it. God does not say in the verses describing the first Sabbath in Paradise—He does not say to Adam, "Rest thou on the seventh day,"—"Remember the Sabbath to keep it holy." That would have been formally pronouncing a law. He does not say that; but God himself rests thereon, and God himself blesses it and sanctifies it; and if it be a principle of a holy nature to fall in with the mind and will of God, however that may be intimated and made known; yea, if it be of the very essence of a holy and spiritual nature to be like God, then it follows of necessity that Adam, who was at this time unfallen,—in the full enjoyment of that holy and righteous likeness to God in which he had been made, must needs act under the influence of that likeness. He *must* act from the very instincts of his moral being, in conformity with that mind and will of his God; and so as his Creator rested upon the seventh day, and blessed and sanctified it as the Sabbath, so must Adam, also, by the very constraint, so to speak, and it was the constraint of love, of the unfallen spirit within him, so long as he was innocent, both rest on the seventh day and bless it and sanctify it as his Sabbath. The creature who

had been made by the Creator like himself, could act in no other way than in perfect harmony with that likeness,—that is, in harmony with his own nature, and must be holy even as God is holy, manifesting his holiness by acts corresponding to the holiness of God; and therefore it is plain that Adam, so long as he continued unfallen, and we know not how long that was, must, from his very nature, from the Divine mind within him, have kept holy the Sabbath of God.

Further, what he had done in the time of his innocency, and of a free and willing mind, his memory and reason would prompt him to do after his transgression and fall. For if the Sabbath were a blessing to him before, it would be infinitely more so now, not only as serving to remind him of the blessed seasons which he had spent in communion with God, but also as supplying a special means, by the grace of God, of assisting him to recover from his fall, and of restoring him in a degree, however low, to the privileges and intercourse he had before enjoyed. It is, therefore probable, independently of all evidence in proof of the fact, that Adam would observe and love that blessed institution, which he had brought with him out of Paradise,—that he would transmit it to his posterity, and ensure, so far as he could, to them, so precious an inheritance. And that this was really the case, there are some remarkable facts, as well as incidental notices, recorded in the sacred history, to prove, and which form an interesting branch of the scripture argument, by which the universal and permanent obligation of the Sabbath is established, and to which your attention will be called in a succeeding lecture.

From this general survey of the history of the first Sabbath, as given to us in the passage in Genesis, to which we have referred, there seem to be these three great principles lying at the foundation of the original institution of the holy Sabbath, viz.; 1st, That the Sabbath was instituted at the creation of man, not by the promulgation of a formal law, but by the example of God, who himself rested on it, and blessed and sanctified it. 2nd, That it is not the seventh day, but a seventh portion of our time, one day in seven, which constitutes the essence of the institution. 3rd and last, That it is the sanctification of the Sabbath, not the mere resting from bodily labour, which is God's design in the institution,—the grace,—the glory

of the day. These three principles are of great practical importance in the whole Sabbath question; and to the illustration of them we have now to beg your earnest attention.

1st. The first of these principles, then, is this—that the Sabbath was instituted in Paradise, not by the promulgation of a formal law, but by the example of God, who Himself rested upon it, and blessed and sanctified it. Now, we have to remark, that although God makes known to us his mind and will, in the way of giving to us his own example, rather than in formally promulgating a law, yet we, as God's creatures, are bound to recognize and reverence the revelation of God's mind contained in that example, in the light of a law, and to obey it accordingly. God's revelation of any truth, or of any institution, however that revelation may be made to us, ought to set at rest at once all questions as to our corresponding duty to believe and obey; and so if He hath made known to us his will as to the Sabbatic rest, by resting upon that day Himself, the Divine example becomes to us a law as fully as if He had proclaimed the Sabbath law in Paradise, as He did afterwards in the wilderness, "Remember the Sabbath day to keep it holy." The principle is the same in both cases. It is God's will in the commandment that makes the commandment binding, and it is God's will as gathered equally from His example, that makes that example binding also. And is not this of the very essence of the life of God in the soul? "He that saith he abideth in him, ought himself also to walk, even as He also walked," 1 John ii. 6. And so if we pass onwards from the Adamic and patriarchal periods, omitting for the present, the Mosaic dispensation, during which the formal Sabbatic law, as embodied in the fourth commandment of the Decalogue, was in operation, to New Testament times, we find the same principle lying at the foundation of the argument, by which the Divine authority for the change from the seventh to the first day of the week is established and maintained. After the resurrection of our blessed Lord, we do not find him formally commanding his disciples to keep holy the first day of the week instead of the seventh, in commemoration of the completion of that glorious work of redeeming love which he had finished; but we find Himself resting from His work of redemption as now completed, by rising from the grave on that blessed day, and sanctifying and blessing it by appearing upon it in the

midst of his disciples, as the beloved disciple so expressly assures us, John xx. 19, 20, and pronouncing on them His gospel benediction, "Peace be unto you." And gathering their Lord's mind from His own example, we find the Apostles and early Christians sanctifying and keeping holy the first day of the week as the Lord's-day,—the Christian Sabbath. And if it be a principle of the new creation in the soul, that Christ's will is the believer's will, and Christ's example that which he is not only bound to follow, but which it is his delight to follow, then is it not plain that the keeping holy of the day which the Lord Jesus hath sanctified and blessed by His own example, is, and must be, indissolubly linked with a man's personal christianity, that his love to his Lord will manifest itself by his love to the day which is peculiarly and emphatically the Lord's-day?

Now, if we take these two periods together—the period before the giving of the law,—and the period that is measured by the New Testament dispensation, along with Old Testament times, which lie between them, we find a principle which, touching on either side the Sabbatic law, as embodied in the fourth commandment, enables us to span the whole of time—the example of God in the original institution reaching onwards to the giving of that law on Mount Sinai, and then the example of Christ at the introduction of the New Testament dispensation for the change of the day, I say we find thus a principle, spanning the whole of time, and setting forth the Sabbath, like God's bow in the clouds, spanning the heavens, a blessed symbol of God's gracious covenant in Christ with men, of that blessed rest which is to be found in the once crucified, but now risen and glorified Redeemer, and which shall last till the Sabbath of a glorified church, and of a glorified world shall dawn, and which proclaims each week, as it returns, God's offer of that covenant—"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me, hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isaiah lv. 2, 3.

2nd. The second principle of the Sabbatic institution is, the sanctification, not of the seventh day of the week, but of one day in every seven. I do not mean by this that the selection

of that day is a matter of indifference—that it is left an open question what that one day in every seven should be; for this God Himself hath determined and settled by His own example, first, at the completion of the work of creation, and next at the finishing of his still more glorious work of redemption. What is meant is this, that in the principle of the Sabbath institute there is not involved the necessity of observing the seventh day of every week rather than the first, or the fourth, or any other, such a necessity as would imply that under no circumstances could there be a change of the day, from the seventh to the first day of the week, for example, without a violation of the law of God upon the subject. We deny not, nor question for a moment that the first Sabbath was the seventh, that succeeding Sabbaths were the succeeding seventh days, that even subsequently in the law of Sinai, the seventh day was specially recognized, and that in commemoration of what God had done in the beginning. But, notwithstanding all this, which is quite plain, and which we do not need to question, we are prepared to shew that the seventh day is not the principle of the Sabbath, but, to speak with reverence, a kind of fortuitous or accidental circumstance, as it has been called, connected with its observance from the beginning and thenceforward. What is meant by the seventh day being the accident and not the principle of its observance, may be easily explained thus: had God rested mid-way in his work, on the fourth day, for example, instead of the seventh, and subsequently completed that work, then there would have been so obvious a designation of the fourth day, as to leave no room for questioning that that day was the special one ordained for the Sabbath. But the case, as you know, was otherwise. God steadily pursued His work from its commencement to its conclusion, without resting till the whole was done. His resting on the seventh day, after six days' labour, was a necessary consequence of the completion of his work, and thus it happened that the Sabbath fell on the seventh day.

Hence, then, it is obvious that the sanctification of the seventh day in preference to any other, was no part, so to speak, of the Sabbath principle. It was not essential to the appointment of the Sabbath that it should be the seventh day. The passage in Genesis is to be applied, not to the *one original day*, nor yet to the periodical return of that day, but according to the more ap-

propriate principle, that one day in seven was to be kept holy to the Lord. In a word, the true principle of the Sabbath is the sanctification, not of the seventh day, but of *one day* in every seven.

The example of God was six days for labour, and one for rest. to be blessed and sanctified; whether the one so recurring happened to be the seventh or not, was no part of the principle; one-seventh of man's time was to be sanctified to God. One day returning at this regular interval was blessed of Him. This is the immutable principle of God, abundantly made manifest by its own reasonableness, and its fitness and adaptation to the bodily and spiritual wants of man. This is the inalienable privilege derived from God, who has so constituted this earth, that though man must till it by the sweat of his brow, his six days' labour, exercised with diligence, is abundantly adequate to cultivate the soil, and to provide him sufficiently with food, so leaving him the seventh day for the rest and refreshment of his body, for the sanctification and good of his soul.

3rd. We have to beg you further to remark, that as the seventh day is not the principle, but one day in seven, so also the bodily resting on the Sabbath is not the principle of its observance, but the sanctification of it. The bodily resting is but a means to an end, that end being the hallowing of the Sabbath day. Mere abstinence from labour can but affect the body, but cannot of itself benefit the soul. The mere refraining from ordinary labour, therefore, on the Sabbath is not the principle developed respecting it in the beginning, nor that on which the institution is based. The rest of the body, though profitable in its measure, is not the fullness of the blessing. This rest, though needful, as clearing the day from worldly and distracting occupations, and therefore so far well, is not the one thing needful; and if separated, as it too often is, from the essential principle of the day, which is its sanctification, it is like all other blessings conferred upon man, liable to be perverted to evil uses, by affording the opportunity of idleness for sin. The glory and the excellency of the principle consist in sanctifying the Sabbath day—in keeping the day of rest holy by refraining from worldly occupations, and in giving it to God, and the soul, and the things of eternity. “Be ye holy, for I am holy,” was the great principle and design of the law; “and so every one that hath this hope

in him,"—that is the hope of seeing Christ, and being like him,—"purifieth himself, as He is pure," 1 John iii. 3. And when He, the pure and holy one, hath purified and sanctified the day, then we also, if we hope to see him face to face, and be like Him, must purify and sanctify the day as holy to the Lord.

Such is a simple view of the principles on which the institution of the Sabbath rests—an institution as wisely adapted to the absolute necessities of man, both temporal and spiritual, as it has been mercifully vouchsafed to him by his Maker, and fully justifying the gracious declaration of our blessed Lord,—“The Sabbath was made for man,” made for him above all in his highest capacity, as a spiritual and immortal being, destined to live for eternity, and needing, in order to that eternity being a blessing to him, that change of heart, that new creation, that resurrection unto the life of God, for the accomplishment of which the holy Sabbath supplies so blessed a season, and of the means of producing which by the power of the quickening Spirit, which means are the death and resurrection of Christ Jesus the Lord, the Christian Sabbath is so sweet and blessed a memorial. This is the day which the Lord hath made, and on which he specially works. God hath put his seal on that day as a day that he specially loves. When at first the Sabbath began in Paradise, He blessed it and sanctified it; His word was influential and perpetual upon it; that hallowed blessing impressed it with a sacred character which is indelible, and which the man of God both sees and feels in his own experience, with a life and power which make even external nature, lovely as it is, seem lovelier in his eyes *then* than on any other day of the week. What true Christian has not felt something akin to this Sabbath feeling, when all creation seemed uniting to keep it, and which, whether it proceeds from serenity within, or impressions from without, is a feeling which no man that has experienced it, would willingly let die? Thus has the Sabbath been sanctified of God wholly to Himself for man’s use and blessing. Man may disregard it, he may neglect and despise it, but he cannot change its destiny. The sanctity of the Sabbath is imperishable. God hath blessed it, and who shall remove His blessing? So long as time shall endure, and until that eternal Sabbath which remains for the people of God shall begin, the earthly Sabbath must maintain the nature given to it of

God, having this as the peculiar characteristic impressed upon it by God Himself, "Holiness to the Lord." That blessedness, indeed, which belongs to the Sabbath is spiritual, and the unspiritual man may not be able to relish and enjoy it, any more than the blind man can look up to the heavens and behold the luminary that shines there. The Sabbath is a spiritual institution in its main design, and can only be spiritually discerned. Those only discern and enjoy it whose eyes are open to see and know its holy and sanctified nature. Others may refrain thereon from worldly labour, and, as they imagine, rest from toil, even while at the time they toil for pleasure; but such persons must learn, sooner or later, that with such an observance of the day, it is no Sabbath to them; and that this holy institution, like all other blessings given to us of God, has no other grace or goodness belonging to it than what He has Himself impressed upon it, and which he pronounced so solemnly amid the thunderings and lightnings of Sinai, "Remember the Sabbath day to keep it holy."

I have thought it necessary to dwell at this length on these three great principles of the Sabbatic institution, as they may be gathered from the history of the first Sabbath in Paradise; because, an intelligent and firm hold of them, will enable the man who loves the Sabbath to meet and overthrow the many plausible objections which are continually urged against this precious blessing of God. With the example before us of God as the authority for its original institution on the seventh day, and the example of Christ for its change from the seventh to the first day of the week, and with the Sabbatic law embodied in the Decalogue, and promulgated from mount Sinai by God Himself, standing midway between these two examples, and the exponent of them both, we can meet the man who would rob us of this day, by resolving the Sabbath into a mere Jewish institution, which has been abolished with that antiquated dispensation. We can meet the objection by showing that the Sabbath existed long before that dispensation began,—that it was coeval with the creation of man. Again, with a firm hold of the truth, that it is not the seventh day, but one day in seven, which constituted the principle of the first Sabbath, we can meet and repel the objection, that the change of the day being a departure from the original institution and from the fourth commandment,

that commandment ceases to have any obligation—either that we must keep holy the seventh day, or cease to have any authority for the Sabbath at all; the truth, I say, that it is one day in seven, not the seventh day, which is the Sabbath principle, clears away at once this objection, and prepares the way for the positive argument for the scriptural authority, for the change of the day from the seventh to the first day of the week, which is the Lord's Day. And, lastly, with a firm hold of the third of these Sabbath principles, that it is not a mere resting from labour that constitutes the end of that institution, but a resting from labour as a means to an end, that end being the service of God, we can meet and overthrow, if God's authority be admitted at all, all those arguments for mere pleasure on that day, all those pleas which are used in defending the various ways which are devised for promoting amusement, or what is called recreation, on that day, which are so common in the mouth of a semi-infidelity and of an open and avowed disbelief in the word of God; God hath made it a day to be sanctified by a holy resting thereon from all worldly engagements, and that characteristic of the Sabbath is like Himself unaltered and unalterable.

II. But it is time that I should glance for a few moments at the second topic in connection with the institution of the day which has been specified, namely, the nature of the Sabbatic rest. The statement which has already been given of the principles of the Sabbath, as gathered from the history of its original institution in paradise, has anticipated much that might have been said on this branch of the subject before us. The third of these principles in particular, namely, that the bare resting from bodily labour is not the principle of the Sabbath, but that its sanctification is that principle, brings out at once into full prominence the essential *features*, or what the *nature* is, of the institution. The grace, the glory, as we have already seen in the statement and illustration of this third principle, of the whole Sabbath, is this, that it is a holy institution—that its whole nature, its great and blessed design, is the promotion of holiness in man, *holiness to the Lord*. And as the practical application of this principle, we have to insist upon this point all the more, that there are not a few in our day of men calling themselves philanthropists, who would rid themselves of the force and excellency of this divine and holy commandment, by

pretending respecting it, that its main design was the relief of man from bodily toil, and who hesitate not to affirm that those who would make it a day to be devoted entirely to the service of God, and not to pleasure and amusement, divert it from its intention, and turn that which was manifestly designed of God for the refreshment of man from his daily labour into a day of gloom and weariness, irksome rather by its restrictions than grateful and blessed by its liberty. Plausible as such views may be, and acceptable as they are to the irreligious and worldly-minded, and frequently as they are dwelt upon by those who call themselves the friends of the people, they proceed upon entire forgetfulness of the original circumstances under which the principle of the Sabbath was first made known. That it is indeed a day of rest to man, and a blessed season of refreshment to his wearied and exhausted body, is unquestionable; and that it is therefore in this respect an additional mercy to him in his fallen state, that it is "Heaven's antidote to the curse of labour," ought never to be forgotten or overlooked; but then it should also be remembered that the Sabbath existed in the time of man's innocency, before he came under the influence of the curse "In the sweat of thy face thou shalt eat bread," and so before there was that need for the rest of his toilworn body, which, through sin and its effects, he is now made to feel. Besides, what are the very words by which the fourth commandment is introduced? Are they not expressive, in the very strongest way, of the holiness of the institution, "Remember the Sabbath day to keep it holy?" It is very true, that there immediately follow in the body of that commandment various enactments, so to speak, in which bodily labour is forbidden; but then all this is plainly only in order to the great end of the day, the spiritual well-being of man in the promotion of his holiness. For if labour be done on that day, where will be the time that is intended for its sanctification? If labour be done on that day, where will be the Sabbath at all? If labour be done on that day, may we not ask where will be religion itself? Let France without its Sabbath, with its uneasy, ceaseless, restless, seeking after something which it feels it has not, and which nothing but the Bible and the Bible's God, and the Bible's Saviour and the Bible's salvation, and the Bible's rest, and the day of rest can give, answer the question.

Yet this is not all that needs to be said on this part of our subject. For while the force of the preceding argument is acknowledged, and it is admitted that by the authority of God, bodily labour is forbidden, we do not seldom find men who contend for the day, not as a day of ordinary week-day work, for that they profess to believe is forbidden, but as a day of amusement and pleasure. Now, surely if that which is necessary to our subsistence on the other days of the week, man's daily toil, be forbidden on this day, much more must that which is unnecessary in the shape of such amusement and pleasure. If to engage in bodily labour on that day would hinder the great end of the day—its being kept holy to the Lord—will the spending it thus have less that effect? Can there be a more gross misapplication of the commandment, both in its letter and in its spirit, than that of which men are guilty who say, "Labour indeed is forbidden, and may not be done; but pleasure, however toilsome, is allowed;" as if it were the purpose of the day just to relieve man from toil, that they may have a holiday to be spent in worldly pleasure and enjoyment. Such may be the tendency of our day. Such the direction in which covetousness that grasps at the gold and silver of this world, regardless of the means by which they are gained, is manifesting itself. Such may be one of the ways in which Popery may be seeking to gain an entrance among large classes of our population, pretending to give the sanction of religion to the grasping and unprincipled covetousness of the capitalist on the one hand, and to the love of pleasure of pleasure seekers on the other. But woe be to this land, if the love of money shall be suffered to blot out from our national character all regard for the fourth commandment of God's holy law! Woe be to this land, if the "Man of sin" shall be able to make that covetousness a vantage ground in his desperate efforts to regain his long lost ascendancy among us! Oh! that we were wise, that we could consider these things ere it be too late! Nothing less, suffer me to remind you, with all earnestness, brethren and friends, nothing less than keeping holy the Sabbath, will answer the requirements of the fourth commandment; nothing less than keeping it holy will be agreeable to God. Refraining from labour is well, as refreshing to the body, and clearing the day which God hath ordained and sanctified for his own service. Refraining

from pleasure is well, as reverencing and not abusing God's ordinance; but these things are after all, as has been well remarked, only *negative*,—the *positive* grace and excellency, the fulfilling of the commandment, is the keeping holy the Sabbath day.

Thus, then, the grand distinguishing feature of the Sabbath is, the keeping of it holy; and as the result of this the cultivation of holiness among those who obey and observe it. Holiness is its design—holiness is its observance, and holiness is its effect. And what is holiness? It is the essential qualification or fitness for living with God, and enjoying heaven, begun in regeneration and carried forward in sanctification. “Without holiness, no man shall see the Lord,” is the infallible testimony of God's word; and the grand end and object of the day is just the edification and growth of men in holiness,—holiness that must ascend with us to the presence of God, if we are to be admitted there,—holiness that must accompany us as our meetness for communion with him,—holiness the proper work of the Sabbath, the only work that profanes it not,—holiness that will remain and endure through eternity.

III.—But it is time that we hasten on to the last branch of this subject, namely, to the spiritual meaning of this blessed institution. We have traced its principles; we have dwelt upon its nature; and while in all these aspects of the Sabbath in which we have already contemplated it, the day is very dear to the people of God; we have now to notice another view of this day, that tends still more to enhance its blessedness in their estimation, and to endear it to their hearts. The simple meaning of the word Sabbath is REST, and the day is so called, because its original appointment was in commemoration of the rest of God. And what is the rest of God? It is not the mere ceasing from the work of creation, as if wearied with the exercise of that Divine power which He had put forth. No; but it is the Divine refreshment—the holy complacency—the sweet satisfaction and delight which God took in the display of his own perfections and attributes, which were so gloriously manifested in the work which He had now finished, especially in the crowning display of his wisdom and power in His creature, man. When all this was done, it is said that God “rested and was refreshed,” Exodus xxxi. 17.

And in token of His rest, He blessed the day on which He entered into it as a day of complacency and satisfaction to Himself, and He blessed it that it might be a day of blessing to man—his Sabbath. All this was altered when sin entered into the world, and defaced the beauty of the holy creation of God—then God could rest no more therein. He could rest no more in His creature man. Sin had destroyed God's rest in him, and if nothing had been done to repair the ruin which sin had wrought God could not have rested in man again. Not God's rest, but His curse must have rested upon him for ever. But it pleased him to devise a plan of redeeming mercy, in the accomplishment of which there was to be a brighter display of power and wisdom and grace, of holiness and love, than even the original creation afforded, when the morning stars sang together, and all the sons of God shouted for joy. He laid help upon one that is mighty to save—even Jesus Christ, the Son of His love. As by Him He had originally framed the world, and called it into being;—so by Him also, having assumed our nature into union with the Divine, He was pleased to lay the foundations of a new creation. And so when that work of redemption was finished, by the obedience unto death of His dear Son, in our nature on the cross, and his resurrection from the grave, when God's justice had been satisfied in all its claims, and His law magnified and made honourable, then God rested in that work of redeeming love. He had complacency and delight in it as the brightest display of His holiness, power, and glory that the world had ever seen, and thus it was fitting that the day which saw that work completed, and God entering on His rest in it, should be blessed and sanctified again, and made the Christian Sabbath.

Into the rest of God, when He rested after the creation, man might at first enter, and he could not do otherwise, for he was made in God's likeness. God's nature was his own, and into the same emotions of holy satisfaction in all His works which God had created and made, which filled the Divine mind, could God's holy creature man enter. He could sympathise with God, and thus the rest of God became the rest of man. But when sin entered, that rest was destroyed. God no longer rested in man. He could not rest in him so long as there was sin unpardoned,—sin unremoved. God cannot rest in any object in

which all His perfections are not glorified, and so man had no resting place at all. So long as his consciousness of guilt troubled his conscience, he could not rest in God, in whom he could see only all that was fitted to fill him with despair. But in Christ Jesus and His work for sinners, God rests; and so also in Christ Jesus the sinner may enter, by faith, into the rest of God. And thus the rest of God becomes once more the rest of man,—the rest of the weary heavy-laden sinner, in the experience of a full justification, through the blood and righteousness of Emmanuel, and of a begun sanctification by the Holy Spirit. And when this blessed change is accomplished,—this new creation finished in the soul, then follows rest,—the rest *of* God, and *in* God, and *with* God, as now a reconciled Father, and an all-satisfying portion. Into this rest the weary spirit may enter. It is the believer's in Christ, in whom he is created anew. "Come unto me all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Psalm cxvi. 7.

Now, of this spiritual rest of the soul, the Sabbath is the type. It was so at its original institution, when in the same things in which God rested, man, as made after God's likeness, rested too; and it is so again on the first day of the week, when Christ, who is God's rest in his dealings with sinful man, becomes, by faith, the rest of the sinner also, in his dealings with God,—Christ regarded with the same feelings by the sinner with which he is regarded by the Father—Christ, the Father's chosen one—His people's chosen one also; Christ, precious to the Father—Christ precious to His people also; and thus God and the sinner are once more at one, and Christ is the resting place of both; of this blessed rest the Sabbath is a most sweet and precious emblem, as of the work that made that rest, it is an enduring memorial.

And then while it is thus a type of the spiritual resting of the soul in Christ,—of the rest into which the soul enters by faith, the Sabbath is a blessed emblem of heaven, where that spiritual rest is enjoyed in all its fulness. It is recorded of Philip Henry, that he would often say at the close of his Sabbath duties,—“Well, if this be not heaven, it must be the way to it.” Yes, it is now that Christians often feel themselves to be like Jacob in his vision at the gate; they have earnest and foretastes of the

glory to be revealed. When that blessed morn dawns it reminds them of the dawn of the eternal Sabbath of God; and when they go up to the house of God, they remember that glorious day when they who have come out of great tribulation, shall come body and soul into the presence of God and the Lamb; when they sit under the preached gospel, and hear the voice of the shepherd leading and feeding their souls, they are reminded of the day when the Lamb himself shall feed them and lead them unto fountains of living water. When they join in the psalm of praise, it reminds them of the time when they shall unite with that great multitude, which no man can number, who sing with one heart and one voice the song of the redeemed, "Salvation be unto God and to the Lamb." When they retire and meet their God in secret, they think of the day when they shall see God face to face in that place of which it is written, "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it, and the city had no need of the sun, neither of the moon, to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof." Rev. xxi. 22, 23.

Can that day, which recalls thoughts like these be otherwise than dear to the hearts of the people of God? Can they do otherwise than love that day, which brings them as it were into contact with heaven while here below, and reminds them of that eternal Sabbath which shall be the measure of the duration of their full and blissful resting in God?

What a lesson does this view of the subject teach to those who have no love for the earthly Sabbath, except as a day of amusement or pleasure. Multitudes cannot bear the society of those who delight in giving the entire day to God. It is an intolerable bondage to them—a weariness from which they long to be delivered. What prospect can such persons have for eternity? Heaven is an eternal Sabbath, and, if here the few short hours of the earthly Sabbath, as a spiritual institution be so tedious and insipid, how can they look for admission into that place where the Sabbath never ends, and for the blessed Sabbatic employments of which they cannot but feel themselves to be utterly disqualified? "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for He will abundantly pardon." Isa. lv. 7.

Once more, the Sabbath calls us to look beyond all this, to something more glorious still, as being the consummation of the whole plan of God's providence and grace since the fall. Now God rests in Christ and His work of meditation. Now, too, He rests in His love towards all who are in Christ Jesus new creatures; that is, he has infinite satisfaction and complacency in His dear Son and His work for His people, and in them as standing in Christ perfect and complete. And now in the same order the believer rests first in Christ, as finding relief from his burdened guilty conscience, by the Redeemer's pardoning blood, and as obtaining deliverance from the restless evil passions within the heart, in the sanctification of his whole nature by the Holy Spirit, and then thus resting in Christ he rises up to God, and in Christ rests there and is at peace. So that this resting is complete, God's resting in Christ, and so in all who are in Christ, His people resting in Christ, and so resting in God, and hastening on to that blessed heavenly rest, which shall be theirs when they die in the Lord and rest from their labours.

But when this work of new creation in the souls of all the Lord's redeemed shall have been completed, we are taught to cherish the sure hope that the face of the earth itself shall again be renewed for their habitation, when out of this present frame of things, after its dissolution by fire, there shall emerge by His creating power once more put forth, "The new heavens and new earth wherein dwelleth righteousness," 2 Peter iii. 13. So sang the sweet singer of Israel, when with prophetic eye he beheld afar off the glorious consummation of all things. "Thou sendest forth Thy spirit, they are created, and Thou renewest the face of the earth. The glory of the Lord shall endure for ever. The Lord shall rejoice in His works." Psalm civ. 30, 31. Then shall the Lord again rest and rejoice in all that He has made, blessing and hallowing a new and better Sabbath in our regenerated world.

Meanwhile, till this glorious period shall arrive, when God shall again rest from all His works, and looking over them, this material world as well as His redeemed church, without spot or blemish, and pronouncing them all very good, He shall rest in them,—meanwhile, the primitive institution of the Sabbath is surely a delightful truth, and its observance cannot be but a blessed privilege. This world, with all that it contains, was

made for man. Man himself was made for God, for entering into God's rest, and that he might do so, the Sabbath was made for him. God blessed the Sabbath day and sanctified it. The blessing is not recalled, the consecration is not repealed, there remaineth a rest to the people of God, and a day of rest also, as its type and foretaste. This type, or pledge of that rest of glory, remaineth, perpetual and unchangeable as the promise of rest itself—that hallowed type and pledge of it, instituted from the beginning in the blessed rest of the weekly Sabbath.

LECTURE II.

BY THE REV. A. DE LA MARE, M.A., INCUMBENT OF ST. THOMAS',
WOOLWICH.

SUBJECT—“*The Sabbath ;” its universal and permanent
Obligation.*”

CHRISTIAN FRIENDS,

The subject upon which I am called on to address you this evening, is of so much importance with reference to the entire course of lectures, that I feel I shall best consult both your time and the interests of the question under consideration, if, without further introduction, I bring the subject under your notice. The importance of the branch intrusted to me, at which I have just hinted, will, I think, be manifest from the single consideration of its bearing on the subjects which are to succeed, as well as on that which has already preceded it ; for it will be of little consequence that we consider the influence of the Sabbath on man, whether in his physical, social, moral, or spiritual condition, unless we feel the enquiry to be personally interesting to ourselves ; in other words, unless we feel the sabbatic institution binding upon ourselves : and as regards the previous lecture, although an enquiry into the principles, nature, and spiritual meaning of the appointment may be full of interest, as a general question, the enquiry will, as to all practical purposes, be wholly inoperative, unless we feel that it was made for us. Perceiving the importance of this branch of the subject, I confess that I felt hesitation, not to say reluctance, in undertaking it ; at the same time, when urged to do so, I did not feel justified in declining it. The subject, as has just been announced to you by the Chairman, is, “The Sabbath—its universal and permanent obligation.”

Now this is emphatically a subject for evidence. I can scarcely hope to make such a lecture interesting, in the popular sense of the word ; it is not a subject in which I can introduce anecdote or illustration : I must look, therefore, to a higher purpose, and seek to compass a higher end ; I must endeavour to make it *useful*, and I shall think it no mean praise if I secure the negative commendation, that the effort has been not wholly without interest. I would remark, also, that it is not my purpose to touch upon any other subject contained in the course ; both because I think it unfair to enter upon the ground allotted to others, and also because the subject entrusted to me will fully occupy the time I may venture to claim. It is indeed a large subject, affording much scope for treatment, and demanding no casual attention.

The course I propose to myself is, to pursue our enquiry under two heads. To consider the universal and permanent obligation of the Sabbath, first as a moral question, and secondly as a subject of revelation.

Now, either of these, if clearly established, will, I think, involve both the points at which I am to aim. For instance, if the Sabbath be shewn to be essentially moral, the inevitable consequence will be that it is binding on *man*, on man, *as such* ; not on this man or on that, not on you or on me, but binding on the whole human family, *universally binding*. If moral also, it is binding, *through all ages* ; not on our generation and day only, but, binding in Paradise and at the flood, it is binding now, and it will bind to the end of time ; for morality is *fixed*, and an essentially moral obligation can never cease to have effect on moral agents. Or if the Sabbath be shewn to be an unrepealed command of scripture, then, even above its moral obligation, it is binding *always and everywhere* ; for it is binding, not only on man as a social being, but on man as a creature of God ; it is binding, not only according to the limitations and abatements of social relations, but its obligation is co-extensive with the letter, and the spirit of God's revelation : it is binding, not according to the standard of human systems and man's teaching, but answerably to the *mind* of God ; and that too wherever we find that mind manifested, whether in the expressed word of a commandment, or in the implied commendation of divine practice.

I. Then we are to consider the Sabbath in its universal and permanent obligation, as a *moral* question. Now moral philosophy, moral science, and, as sometimes simply written, morals, are all one and the same thing. Some writers have indeed drawn distinctions between them; such distinctions, however, for the most part, are unimportant, and have no bearing upon our present enquiry. Some writers, moreover, have represented morals as co-extensive with metaphysics, the philosophy of mind and intelligence. Do not suppose that I introduce this to encumber a simple and plain subject; I do so only to rightly limit moral science, and that we may see that the sabbatic question is properly a subject for moral investigation. Now, moral philosophy is, strictly speaking, the science of *manners and duty*—it treats of the nature and condition of man as a *social being*, it determines the duties resulting from his social relations, and it supplies the reasons on which those duties are founded. But if this be a correct definition, surely the sabbatic question would seem to be emphatically adapted to moral investigation, and that too with reference to either division. For instance, if we regard man's nature and condition, how largely does the sabbatic institution affect them!—or the duties resulting from his social relations, how extensively are they involved in the same appointment!—or the reasons upon which those duties are founded, surely so long as the Sabbath is kept out of sight, a most important element, nay the very basis of many duties is neglected! As strictly a *moral question*, then, let us now pursue our investigation.

I shall first apply our method in the most general form, and then proceed to more exact considerations. I take it that, if we may so speak, on the principle of *constructive* morality, or moral obligation inferred from the mind and practice of God, the first promulgation of the Sabbath (Gen. ii.) marks its essentially moral character. For it must be admitted to be an absolute truth, that the eternal God, the great fountain of moral obligation, could never command or commend what was not in itself moral; and assuredly his practice, that is his mind acted out, did on this occasion strikingly commend the Sabbath rest; for “God *blessed* the seventh day and *sanctified* it, because that in it he had rested from all the work which God created and made.” Nor are we precluded from this kind of interpretation. We

apply it to earthly laws, we apply it to divine. Thus, where direct evidence fails we employ indirect. We admit constructive treason in human courts; we employ the constructive method in the spiritual interpretation of the divine laws. For instance, take the 5th commandment, "Honour thy father and thy mother;" we limit not the gospel obligation to the single relation between parents and children, we extend it to monarchs and subjects, to masters and servants. Or the 6th commandment, "Thou shalt do no murder," the gospel interpretation limits not this to the deed of blood—injury and even the motive to injury are included and forbidden, for, "whoso hateth his brother without a cause is a murderer." The Sabbath, then, by constructive morality, even in its first promulgation, devolved on man a moral obligation; for as God rested, so was man to rest; as God hallowed it, so was man to keep it holy.

But for the more manifest morality of the Sabbath, let us pass on to the consideration of the decalogue, God's great moral law; and first, as to the method of its publication. The law was spoken by the mouth of the Lord; yes, amid thunders and lightnings, amid the most solemn indications of the divine presence, when the people, no, nor their priests, might approach the mount, but Moses and Aaron only, the law was orally delivered from Mount Sinai; and amongst its injunctions the law of the Sabbath. Now, could God, we ask, thus solemnly, thus fearfully proclaim anything beneath *an essentially moral command*? Again, the ten commandments of the law having been spoken by the mouth of God, they were next written by the finger of God; as if the former communication were thought too insecure, too easily corrupted a channel, God *wrote* the whole of the words with his own hand, yea, wrote them *twice* with his own hand; for when Moses, by reason of Israel's idolatry, which he witnessed on descending the mount, cast the tables from him, and they were broken, God fashioned with his own hands other tables, and once again, with his own finger inscribed his will.

Further, the law was written upon tables of stone. We know the strong symbolic character in early times of stones;—a pillar of stone, or a table of stone. Was a treaty to be entered into—a column of stone was the memorial. Was a place to be especially remembered and held sacred,—it was marked out by stones. Permanent in its own character and composition, the

symbol of permanency was stone. Now, could that which not only God spake, but wrote and re-wrote, and upon tables of stone for a lasting memorial, be below an essentially moral command? Mark, the whole work was of God, from beginning to end. He descends from heaven, amid thunders and lightnings,—he speaks—he writes—he re-writes: and for what? Surely to proclaim the excellency of what he delivered. How different was his method with the general law of Moses. The servant of God was inspired, and it was left to his inspiration to publish God's truth; and that too, containing many and important moral precepts. Why this difference? Surely, because God would mark the greater importance—the high eminency of the former. Surely, because he would strikingly stamp the moral obligation of his ten commandments,—amongst which we read, “Remember that thou keep holy the Sabbath day.”

Next: the same conclusion may, I think, be arrived at, by considering *the language* in which the command is couched. Ethic writers are accustomed to draw distinctions between moral obligations, as that some are *universal* and some *restricted*. For instance, they would represent that moral obligation as universal, which is based upon an universal relationship, and rests on principles applicable alike to all mankind. Thus, the love of God is an universal moral precept. Again, where duties, manifestly in themselves moral, are from circumstances impracticable, these are considered as restrictive moral obligations. For instance, the duties of a parent to a child, or a child to a parent, always binding where practicable, are impracticable in the cases of childless parents or parentless children. Now, if we test the sabbatic institution on this ground, its universal moral obligation will, I think, at once appear,—not only as based upon an universal relationship as between God and man, and resting on principles applicable alike to all, for it commemorates that in which all have one common interest; but also because it is impracticable by none: all can rest on the Sabbath day and be refreshed, even as God himself rested.

Again, some writers difference between *positive* moral obligations and *negative*, representing the latter class as more comprehensive than the former. Thus, the positive moral duty of love to God, which is universally binding, is not applicable in every conceivable case. The hapless maniac, whom God has deprived

of his reason, and the poor idiot who exists in mental imbecility, are incapable of this exercise, and hence positive commands may sometimes not hold. But negative precepts are always applicable. For instance, "Thou shalt not steal." This injunction is binding, whether the power to violate it be possessed or not. The mind, the purpose to steal, is forbidden as distinctly as the act itself. Thou shalt not steal if thou have the opportunity; and if thou have it not, thou shalt not indulge the desire to steal. Now, applying this to the Sabbath question, the argument bears in both cases. The Sabbath is commanded both positively and negatively; positively, "Keep holy;" negatively, "Thou shalt do no manner of work." This fact is indeed well worthy our particular notice. Of the remaining nine commandments, some are delivered positively and some negatively. "Thou shalt have none other Gods but me;" "Thou shalt not make unto thee any graven image;" "Honour thy father and thy mother;" but no one (this respecting the Sabbath excepted) is conveyed under both expressions. Is this wholly without significance? Is it not rather as if God, foreseeing that men would cavil, had anticipated and guarded against the future objection?

Further, the position of the fourth command in the Decalogue speaks strongly, to my mind, the essential morality of the appointment. The first table speaks of man's duty to God, as to his supremacy, his jealousy, his eternal justice and mercy, and the infinite holiness of his name. The second, of man's duty to his fellow man, his duty in his moral and social character, his duty, as a creature of God, to his fellows, the other creatures of God. Now, where is the ordinance of the Sabbath found but *between* these two? It stands as a connecting link; it seems to bind indissolubly together these two important divisions of the one great moral law. It would almost appear as the mercifully appointed institution which in its means enables for both,—an institution bringing down from above, preventing and assisting grace, and raising man's best aspirations to heaven. Yes; in this respect it well nigh realizes the holy vision of the patriarch, the ladder on which he saw angels ascending and descending; for verily it links, as it were, heaven and earth together; it binds duty to God with duty to man, awakening to and strengthening for both. And as to its full efficacy, the last day alone shall manifest how many undying souls, as on the day of

hallowed rest, have been gathered into the fold, built up, strengthened, established, and sealed to everlasting life!

Once more, the *purposes* of the law are moral, and as this is true of all the injunctions collectively, so is it true of each one injunction separately: and, therefore, of the Sabbath. God not only rested upon, but hallowed it, set it apart for holy ends; and man was to keep it holy—that is, to improve it to holy purposes. This point, as belonging to the principles of the Sabbatic institution, has been already fully set forth, and as a separate subject for consideration, belongs to a future lecture. I only therefore touch upon it thus briefly in this place, as being applicable to the general argument. That which God hath appointed for, and is capable of great moral results, must surely be regarded as of moral obligation. Moreover, the *persons* for whom the Sabbath was designed, speak the morality of the appointment. The Sabbath, said Christ, was made for *man*. We are not about to put a forced interpretation on these words, and dis sever them from the contrast in which they were placed; we may, however, fairly illustrate them. “The Sabbath was made for *man*,” for it commemorated the creation in which man, *as such*, is interested. It was made also for man in his first parents, and whilst in paradise; but as scripture recognises the children as in the loins of their fathers, it was not made for the first parents only, but for their posterity also, that is for *all mankind*. Again, it was made for man before sin entered, for man in his state of primal innocence; but it was also made for his posterity after sin entered, and therefore for *all men*. We do not in what is here said, in the slightest degree impugn the truth that the Sabbath rightly observed, was for a particular sign to the Jews, and was enforced under strong supplemental sanctions. Still it was made *for man*, and, moreover, for man as a *moral agent*; and hence its *moral* character.

Now, let us review the ground we have traversed. The Sabbath is a moral question, by reason of its author, the great fountain of all moral obligation; by reason of the methods of its promulgation, pronounced by the lips, and written on tables of stone by the finger of deity; by reason of its position in the decalogue, linking together the two tables; by reason of both its positive and negative injunctions; by reason of the purposes it was to promote, and the persons for whom it was designed. And

what is the conclusion we hence draw? That if the Sabbath be really a moral ordinance, it is of universal obligation. That if it be moral in the abstract, a duty resulting from man's social relations, and founded on adequate reasons, it is all-comprehensive. But this we trust we have sufficiently shewn, both abstractedly and by the additional light of revelation, viz.: that it is moral as amongst men, and moral before God; we, therefore declare its observance to be of "*universal obligation.*" Of *permanent* obligation also. This position, as well as the former, will, I trust, be more clearly established by what follows; still, if the Sabbath be really a moral ordinance, it must be permanent, for essential morality changes not. A command cannot be moral at one time and not moral at another. As, therefore, we infer the permanency and universality of *every* essentially moral injunction, so we infer the Sabbath, appointed and hallowed of God, to be of universal and permanent obligation.

We come now to our second consideration:—the universal and permanent obligation of the Sabbath, as a subject of revelation. This is peculiarly the sphere for christian enquiry, and hence only do we profess to draw absolute proof. We do not say that any legitimate mode of investigation is closed against us, and therefore it is that we have not hesitated to consider the subject first abstractedly and simply in its moral bearing. It is, however, emphatically a question to be determined on scriptural grounds, and to these, therefore, we will now apply ourselves. We purpose to divide this branch of our subject also into two considerations. 1st, Scriptural evidence, which may be termed historical. 2nd, Incidental scriptural testimony.

In the first of these, the historical branch, I shall endeavour to establish two points, viz., that the Sabbatic institution preceded the Jewish dispensation, and is therefore independent of it, even as "the promise" preceded the law, and the law, which was 430 years after, could not disannul that it should make the promise of none effect: and again, that at the close of the Jewish dispensation, the Sabbath was not repealed, but, on the contrary, was enforced, spiritualized, and promised to be permanent. The original institution of the Sabbath was in Paradise, (Gen. ii.) True, it is not conveyed in the positive language of a command, but, as we have already remarked, it was commended to man by both the mind and practice of God. The idea of this being an

anachronism, that the mention of the Sabbath was then only declaratory and by anticipation, and not as positively appointing a day of rest, is not to be tolerated; it is not borne out by the arguments adduced in its support, and is at utter variance with the undesigned evidence to be gathered from the early books of scripture; that perhaps best confutation which can be given, both as being generally conclusive and least open to suspicion. Let us call to mind a few instances of this kind of testimony. Noah, by faith, builds an ark to the saving of his house, and he is commanded to receive into it of the beasts of the earth and of the fowls of heaven, and to preserve them alive; and how is he enjoined to receive them?—by *sevens*. “Of every clean beast thou shalt take to thee by *sevens*, the male and his female; of fowls also of the air by *sevens*, the male and the female, for yet *seven days*, and I will cause it to rain upon the earth forty days and forty nights.” Now, why particularly seven of each? and why an interval of *seven days*, on the supposition that the Sabbath was not at that early period observed, not promulgated only, but actually observed? We can discern no reason. Supposing, however, the Sabbath to be in force, and we have ample ground for the injunction. God having chosen the Sabbath on which to make this revelation of his will, allots to Noah the six days’ period of labour in which to carry out the command. Again, Noah is in the ark, the flood has deluged the whole earth, and he is desirous to ascertain if the waters have yet assuaged; he sent forth a raven, which went to and fro, and returned no more; he sent a dove also, but she finding no rest for the sole of her foot, returned to him. Then he waited *seven days*, and sent forth the dove again, and she returned with the olive leaf in her mouth. And he stayed yet other *seven days*, and sent forth the dove, which returned not again to him any more.” Now why these periods of seven days?—these most marked and significant intervals if the sabbatic institution were observed, but altogether unaccountable on the contrary supposition. But examples of this unexpected use of the number “seven” meet us again and again. Jacob, hiding himself from the wrath of Esau, enters the service of their uncle Laban, and desires his daughter to wife; the terms of the covenant are *seven years’ servitude*. Jacob assents, but is deceived with Leah. He afterwards desires Rachel also, and again the stipulation is *seven years’ servitude*,

We read also, more than once, “*Seven days* ye shall eat unleavened bread. The *seventh* day shall be an holy convocation. The *seventh* day shall be a feast.” And, once more, on the *seventh* day no manna should be sought or found, on the sixth day there should be a double portion, but on the *seventh* day none. Now, if the Sabbath were not observed from the first, not appointed only, but actually *observed*, whence all this? for these instances, one and all, are prior to the promulgation of the law. Why should the Lord wait seven days before bringing on the flood? Why should Noah wait again and again seven days ere he sent forth the dove from the ark? Nor let me fail to remark, that such division of time is not the result of any natural law. Accustomed to the weekly division, we may, without examination, be led to identify its origin with that of days, or months, or years. Such, however, is not the fact. The rotation of the earth upon its axis, gives us our day and night; the circuit of the moon in its orbit regulates our month; and the revolution of the earth about the sun determines our year. But what fixes our weekly division? Nothing in nature. No; the weekly division is simply arbitrary, save on the supposition of an appointed and an observed Sabbath. If it be said that *seven* is taken to represent a perfect number,—that it has some symbolical or mystic excellency,—that we read of the “seven lamps,” the “the seven stars,” the “seven spirits,”—this is not explaining the difficulty, it is but removing it one step further. Whence this alleged perfection? whence this symbolic or mystical character? The truth is, that the reference to a seventh day division is a direct reference to the primal rest of God, that it speaks distinctly the observance of the Sabbath in the patriarchal church; in other words, that the Sabbath was *before and independent of* the Jewish dispensation.

This truth is, I think, further established by the practice of other nations, some of them wholly unconnected with the Jews. Thus, the ancient classical authors, strange as it may sound in christian ears, tell us, in so many words, that “the seventh day is holy.” In this Homer, Hesiod, and Callimachus all concur. Theophilus of Antioch calls the seventh day, “the day which all mankind celebrate.” Porphyry says that “the Phœnicians,” and Linus that “the saints or holy people consecrate one day in seven as holy.” Eusebius tells us the same of the philosophers

and poets. Clemens Alexandrinus says, "The Greeks as well as the Hebrews observe the seventh day as holy;" and Josephus the Jewish historian, how striking a testimony! writes, "No city of Greeks or barbarians can be found, which does not acknowledge a seventh day's rest from labour." Now, whence could this come? An institution so widely spread and among nations so wholly dissimilar! The common consent of the world for such an ordinance, for the language of Philo is, "The seventh day is a festival to *every nation*!" Whence this, but from some great primal tradition. Yes, christian friends, the Sabbatic institution we trace up to no less trusty practice than his who peopled the earth afresh, and in tracing it to the ark, we trace it to paradise, and in tracing it to paradise we trace it to God. The Sabbath then we conclude to be *before and independent of* the Jewish dispensation.

That the Sabbath institution existed under the Mosaic law, it is surely needless that we attempt to establish. The Sabbath among the Jews was an institution which more or less entered into every part of their system; it modified their national acts—it interfered with their domestic arrangements—it stamped their personal piety. It was moreover observed as a *divine command*; it was enforced by sanctions and guarded by denunciations which could come from none but God. Nay, its very enactments speak its divine character; for if we look into the Sabbath as practised amongst the Jews, we cannot bar out the conviction, that no nation would ever have imposed such a law upon themselves, and no lawgiver, holding less than a divine commission, would ever have been enabled to impose it on others. But if once imposed as a divine law, if it be repealed at all, it must be repealed specifically and in form. It is not enough to say the dispensation, generally, has passed away and with it the particular injunction. A divine law specifically and in form established, must be in form and specifically abrogated. Now, the duty of proof in this respect lies with our adversaries; it is for them to shew that the Sabbath, divinely enjoined, has been divinely superseded. We will, nevertheless, endeavour to establish what we have already avowed, that the Sabbath has not been repealed by the introduction of Christianity: but, on the contrary, has been enforced, spiritualized, and promised to be permanent.

After the abrogation of the Mosaic code (mark, not the moral

law, for the moral law stands to this hour to serve the high purposes for which it was appointed) the evidence for a Sabbatic institution is two-fold—negative and positive. The negative evidence rests on the utter silence of the gospel as to its repeal, and must be considered sufficient till our adversaries produce their contrary testimony. And, Christian friends, it is not in the spirit of defiance and boast, but in deep Christian thankfulness that we add, we challenge them to the task: we challenge them to lay the finger on any one text of scripture which, when fairly interpreted, will bear them out, or which, not in form and letter only, but even in spirit, teaches that the Sabbath is repealed. The *positive* evidence we infer on the following grounds:—1st. Christ enforced and spiritualised the *whole moral law*. He came not to destroy, but to fulfil it; and in various parts of the gospel he has set forth in all their breadth individual injunctions of the ten commandments. Herein, however, he has enforced and spiritualised the Sabbath, for the Sabbath is one of the ten, and in establishing the whole he established each part; the general, by comprehension, including the particular. Next, the Saviour censured the formal, undue, and unrighteous observance of the Sabbath, but none other,—we read of no censure passed upon its spiritual observance. During his earthly ministry he must have witnessed the sanctification of the Sabbath by the faithful Jew, again and again; but we hear of no condemnation uttered by him on this head, no hint even that the Sabbath was to cease, an intimation more than probable to have escaped his lips at such times, had such been intended. What then do we infer but that his censure of the abuse, and his silence as to the repeal of the ordinance, speak his will, even the keeping holy the Sabbath day. Again, he observed the Sabbath himself. He entered the synagogue on the Sabbath days; he read and expounded the scriptures to the people, and thereby distinctly sanctioned it. The apostles and early disciples also observed it. His appearances after his resurrection at *Sabbath intervals*, I think, clearly marks this. The Saviour invariably appeared to them after eight days, that is on the eighth day; and moreover also whilst it would seem that they were engaged in Sabbath observances; for we are told that the disciples were gathered together and the doors were shut for fear of the Jews: but why this fear, unless they were

gathered together as Christians, and in the performance of Christian duties? Now practice, I take to be the strongest conceivable authority. Practice is the mind or word acted out. Men will often commend and command what they will not perform. The *mind* of Christ then, it seems, is clearly manifest in his practice, namely, the observance of the Sabbath. He censures its abuse—he performs its duties—he inspires by his holy spirit his apostles and early disciples to do the same. In other words, *as the Son of God* he hallowed the Sabbath day. But if this be true, a most important point is gained, *the Sabbatic Institution passes into the Christian dispensation*. It is not only a divine ordinance *before and during the Mosaic system, but survives it*; in one word, is a CHRISTIAN INSTITUTE.

We may not here enlarge on the adaptation of the Sabbath to the spirit and genius of Christianity, because that subject belongs more properly to a future lecture. We may, however, refer to it as affording a strong argument for the permanency of the Sabbath. If an appointment be manifestly fitted to promote the glory of God and the welfare of His people, the two great purposes of Christianity, and the two great objects of a sabbatic rest, why should they not consist together? The perpetuity of the Sabbath, however, I am content to rest on one scriptural argument. St. Paul, quoting the Psalmist, writes, “There remaineth, therefore, a rest for the people of God.” In the scripture the reference is clearly to the Sabbatic rest, and, moreover, as I shall endeavour presently to show, to the Sabbath under the Christian dispensation: “This is the day which the Lord hath made.” In this view, then, St. Paul makes the earthly Sabbath to be a type of the final rest of God’s saints in heaven. Now, it is confessed on all hands that a type continues in force till its antitype appears. If, then, the antitype or consummation shall not be manifested till all kindreds and nations and people stand before the throne of God, it follows that the Sabbath must continue till then; that is, till time itself shall be no longer. In other words, the Sabbath is the type of which the antitype is heaven. If, then, the Sabbath be from the beginning; if, though peculiarly Jewish, it has been observed by other nations, yea, even by *all* (for scarcely has a people been discovered which has not regarded with greater or less approach to truth, the sacred character of the seventh day) if, instead of being formally

repealed, it has been continued under the Christian dispensation; and further, is promised to continue to the end of time; from this simple historical view, derived from scriptural truth, it follows that the Sabbath is of universal and permanent obligation.

But secondly, we are to deduce the same truth from *incidental* scriptural testimony. To establish this point, I shall select three portions of scripture, Psalm cxviii. 19—26, Isaiah lvi. 6—8, and Rev. i. 10, all scriptures well known as bearing upon this argument; for I have not thought it needful to endeavour to lay new things before you, so much as to select such as seem most apposite. Let us first turn to Psalm cxviii. 19—26, “Open to me the gates of righteousness, I will go into them, and I will praise the Lord: this gate of the Lord, into which the righteous shall enter. I will praise thee, for thou hast heard me, and art become my salvation. The stone which the builders refused has become the head-stone in the corner. This is the Lord’s doing, it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord, we have blessed you out of the house of the Lord.” The prophecy in this passage St. Peter explains as belonging to Christ; we have no fear, therefore, of misinterpreting it in this respect. But if this be so, then *under the Christian dispensation* there was to be “a day which the Lord had made,” manifestly in a spiritual sense, for in a natural sense God made all days alike; and the characteristics of this day are noted—opening the gates of righteousness, entering therein, praising the Lord, rejoicing and being glad; the Lord becoming man’s salvation, sending prosperity, blessing out of the house of the Lord. Who reads not in these the characteristics of the Sabbath? that Sabbath being here anticipated *under the Christian dispensation*. Turn next to Isaiah lvi. 6—8, “Also the sons of the stranger, that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth

the outcasts of Israel, saith, yet will I gather others to him, besides those that are gathered unto him." From this passage we infer one important truth, that when God's house shall be called the house of prayer for all people, *Sabbaths* shall still be observed. Now this anticipation cannot be said to have ever been fully realized until the establishment of Christianity. It certainly had not been realized in the day of Christ, for our blessed Lord, as if with reference to the prediction, said of the temple, the only house of God then acknowledged, "It is written, my house shall be called the house of prayer, but ye have made it a den of thieves." The house of God, in its fullest sense only became the house of prayer to all nations when Christ said, "wherever two or three are gathered together, there am I in the midst." Moreover, the persons for whom these Sabbaths seem especially designed, "the sons of the stranger," the Gentile world, speaks the same truth; this declaration is only applicable to the days of Christ; of that time only is it that "the Lord God which gathereth the outcasts of Israel, saith, "yet will I gather others to him, besides those that are gathered unto him." Hence, then, again, there were to be Sabbaths in the days of Christ—Sabbaths for "the sons of the stranger," or the Gentile world. Once more, turn to Rev. i. 10, "I was in the spirit on the Lord's day." Here we have the "beloved disciple," under the immediate inspiration of the Holy Spirit, recognizing such a day as we have been led to expect—a day specially called by the name of Him who appointed it—a day for holy things. St. John himself was *in the Spirit* on the Lord's day. Here, then, is a Sabbath openly declared by the apostle of Christ, or, he being led by the Spirit of God, openly proclaimed by God himself. This is no simple inadvertency. St. John could not teach erroneous doctrine—he could not sanction erroneous practices. And yet, in so mentioning the Lord's day, if there were no Christian Sabbath, he would have done both; for he would have taught that one day was above another, when all were alike, and would have represented that as an appointment of God which God never appointed. These scriptures, then, I think, all point to the continuance of the Sabbath *under* the Christian dispensation. But if so, be it expressly remarked, that under the Christian dispensation every appointment is *fixed to the end of time*—it is a final dispensation; and if so, it is fixed also *for all mankind*. It is not only for

us, or for the men of our generation, but for all who come after. What then is the result of this view?—the consideration of *incidental* scriptural testimony? Surely, that the Sabbath was to come down to us,—to enter and become part of the dispensation of Jesus Christ, and if so, that it is of universal and permanent obligation. Our full and final conclusion, therefore, is that on *moral, historical, and revealed* evidence, there is a CHRISTIAN SABBATH, — a day of privileged spiritual rest; that if it be really a Christian ordinance, its universality and perpetuity follow of necessity. In one word, that the Sabbath is of permanent and universal obligation; is the day which the Lord hath made—is the day which shall be observed till the final and eternal Sabbath be ushered in,—“the rest which remaineth for the people of God.”

We come now to a collateral subject, which must not be omitted—the change of the day of Sabbath rest. The Jewish Sabbath being kept on the seventh day, and the Christian Sabbath on the first day of the week, it is necessary that we allege sufficient grounds for this change. The principle of the Sabbath rest, as has been most fully and satisfactorily explained in the previous lecture, is that a seventh portion of time, not a particular day, be set apart for holy uses. Accordingly, the hallowed rest itself, and the day on which that rest is kept, are separable; and if we look to the words of the commandment, this distinction seems sufficiently recognized. Thus God, we are told, “Rested on the *seventh* day;” but he “Blessed the *Sabbath* day, and hallowed it.” Still, the Sabbath having been once established, and that, too, by Divine command, if changed, it should be shewn to be changed for a sufficient cause, and on sufficient authority. Let us, then, test these. The cause may be gleaned, I think, first from Psalm cxviii. already quoted. The day which the Lord made in a spiritual sense is, I think, manifestly the day of Christ’s resurrection. In connexion with this day, it is said, “The stone which the builders refused, is become the head stone of the corner: This is the Lord’s doing, it is marvellous in our eyes.” And the Christian church is to celebrate this day; they are not to rejoice in the work wrought only, but in the day on which it was wrought. “This is the day which the Lord hath made, we will rejoice and be glad in it.” But Christ rose from the grave on the *first* day of the week. This, then, would

seem to be the day appointed for the observance of the Sabbath under the Christian dispensation. Again, Isaiah lxxv. 17 and 18, "For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." Here we have two truths set forth,—that the work of redemption, or the new creation, is far more important in the sight of God, than the works of the six days; and a prediction, that the first creation shall not be remembered by the church of Christ, by which I understand should be subordinately remembered, not commemorated. But the day which emphatically commemorates the original creation, is the seventh day. The day on which the new creation would be best remembered, is the first; for on it the work of creation was perfected; Christ was declared to be the son of God with power; and henceforth all were called upon to become new creatures in Christ Jesus. These two scriptures, perhaps, sufficiently indicate the *cause* of the change. As regards the authority on which the change was made, we remark, generally, that the same power which is competent to make an appointment, is competent to alter it; and this authority we have here. The original Sabbath was appointed in commemoration of Christ's work in creation, for God made the worlds by Jesus Christ. The present Sabbath is appointed in commemoration of Christ's work in redemption. What, therefore, God the Father ordained in commemoration of the lesser work of his beloved Son, we may well conceive that Son to have the power to transfer to the greater work. Now, the teaching of our Saviour on one occasion is, I think, not without an intimation as to this change. They come and complain to Christ (Matthew ix. 14 and 15) that whilst the disciples of John and the Pharisees fasted often, his disciples fasted not. Christ tells them, in reply, that the children of the bride chamber cannot mourn, so long as the bridegroom is with them; but that when the bridegroom shall be taken away, then they shall fast. The reference in all this is perfectly clear. Now, Christ died on the Friday—the bridegroom was taken away. He rose again on the Sunday,—the bridegroom was restored. The period of his absence, then, was Saturday, the Jewish Sabbath, and then the disciples were to *fast*. But the Sabbath was from the beginning a festival—not

a fast. If, therefore, Christ pointed out that day as the season in which his disciples were to fast, he seems to me to point out also that such a day ceased to be fitting for Sabbath purposes; that the Sabbatic rest and festival must be transferred to another day. Again, the practice of Christ is equally, perhaps more significant. We have already said that after Christ's resurrection, he appeared to his disciples at Sabbath intervals. We may now add to this, that these appearances were also upon the Christian Sabbath; they were on the *first day* of the week. The Jewish church had, in fact, filled up the measure of its iniquity. It had crucified the Lord of Life and of Glory, and God had cast it off. Thenceforth the Church of Christ was established; and as its object of worship was changed, no longer the Jehovah of the Jews, but the covenant God of the Gospel, the ever-blessed Trinity, so the day of worship was changed also. There was to be no longer the Sabbath of the seventh day, but the Sabbath of the first. Moreover, the apostles' practice was in exact conformity with the Lord's. Divinely guided, they were ever found of Christ gathered together; and for what purposes, we have already noticed. As time rolled on, however, these were more distinctly set forth. They are reported at such seasons to have been engaged in "the breaking of bread, and in prayer,"—"in making contributions for the poor saints;"—in one word, in Christian worship and duty: whilst the first out-pouring of the spirit upon the church on the day of Pentecost, is, as it were, the the seal from Heaven upon the change. And, once more, St. John, in the year 96, distinctly recognizes the alteration—declares that there was *then* among Christ's disciples the keeping of a Sabbath, and that Sabbath the Lord's day. Need we any further authority? Christ's apostle, and therefore Christ; the church inspired by the Holy Spirit, and therefore the Holy Ghost himself; and if the Son, and the Spirit, then the Father that is one with them, the ever-blessed Trinity, has stamped approval on the change. God appointing, hath also altered his appointment, and the Lord's day is for ever the Sabbath of God's people.

The change thus sanctioned and established, the whole patristic theology, the writings of the christian fathers in the earliest and purest ages of the church, shows to have been adopted and acted upon. Thus Ignatius, a companion of the

apostles of Christ, says distinctly, "let us no more sabbatize," an expression applied to the Jewish sabbath, "but let us keep the Lord's day on which our Life arose." Justin Martyr, at the commencement of the second century, gives this reason for the change from the seventh to the first day of the week, "the day called Sunday, on which the creation of the world began, and in which Christ rose from the dead." Irenæus, a disciple of Polycarp, who himself was a disciple of St. John, writes, "on the Lord's day, every one of us Christians keep the Sabbath." Dionysius, contemporary with Irenæus, says, "to-day we celebrate the Lord's day;" and Petavius leaves this conclusive testimony, "but one Lord's day was observed in the earliest times of the church."

We do not adduce the subject as evidence, although it is, perhaps, not without significancy, and certainly all tends in the direction of the scripture testimony, that even physical laws disincline us to entertain the idea that any given day, a certain period of absolute time, was to be universally observed for the Sabbath. The sphericity of the earth alone would prevent this. Of absolute time, the people at the antipodes participate in only one-half of our Sabbath, and conversely, so we in theirs. But if all do not, yea, cannot enjoy and observe the same hours for the Sabbath, and according to the degree of longitude of various places, the inhabitants of the globe observe a Sabbath, in point of absolute time, admitting much variety, one part in their hours approaching much nearer to the succeeding day than another, then is the difficulty of a change of day much modified; at all events, the supposition that the Sabbath is necessarily fixed to any one particular twenty-four hours, ceases. Moreover, apparent conformity to the observance of every seventh day, might under given circumstances, really become a non-observance of the Sabbath rest properly interpreted, that is, of the seventh portion of time. Suppose a circumnavigator to sail in the same parallel of latitude *westward* till he reaches the port from whence he set out, observing the Sabbath regularly during his voyage. He would find, at the end of his travel, that he had in this respect gained a day—his Sabbath would be one day out of course; yet would he, in the spirit of the injunction have kept the command. Should he, however, persist in continuing the observance of what was, relatively to his voyage, the seventh

day, he would not only unjustifiably, because without sufficient grounds, introduce confusion, but he would actually, by an adhesion to the letter, violate the spirit of the commandment. Were he to circumnavigate *eastward*, the same result would ensue, with only this difference, that it would arise from the loss instead of the gain of a day. One other circumstance, without laying stress upon the remark, may perhaps be noted here,—that the seventh day relatively to God, was the first day relatively to man. Man was created on the sixth day, and God rested from his work on the seventh, that is on the first day of man's existence. What wonder, then, that under a new dispensation, the first day of the week should be appointed for his Sabbath. Hence, then, the christian appointment of the Lord's day, commemorates conjointly and severally the work of creation, the work of the new creation, and man's primal day of rest; the former by the observance of seventh-day intervals—the latter two by the observance of the day on which the Saviour rose from the grave, and of man's first Sabbath in Paradise. Christian friends, may we, with David, not declare only, but realize the truth, "this is the day which the Lord hath made, we will rejoice and be glad therein!" May this be a day to be observed throughout our generations for ever! May it be a "perpetual covenant," that so God may be our God, and we may be his people.

In conclusion, I may not trench on any future lecture, and for the reasons I assigned at the commencement, I may, however, in its bearing upon our present enquiry, most briefly, glance at God's manifest blessing on the institution. We are distinctly told that we may neither add to nor take from the word of God; much less then may we add to or take from his ordinances, his mind acted out. If, then, the Sabbath be an appointment of God, we may reasonably look for a blessing on its observance—if it be an ordinance of man, pretending to the authority of an ordinance of God, we may fear lest the blessing be turned into a curse. We have said that we may not enlarge on this point; we cannot, however, forego one brief reflection, both as to nations and individuals. Christian friends, look for one moment to France and her sabbath—and to Scotland and her sabbath! When on the former, some half or three-quarters of a

century since, iniquity came like a flood, and ungodliness spread itself over the land, what was well nigh the first act of madness of which the nation, as a nation was guilty? They blotted out their Sabbaths; as if they thought that so long as even the semblance of a recognition of God and revelation remained, some barrier would be presented to their profligacy and licentiousness—they altered the very calculation of time—they no longer reckoned by weeks, the mark of the people of God, they calculated their days by tens. What were the fruits? Whatever dynasty, whatever authority was over them, the fruits were these: their rulers were, one after another, destroyed—their liberties were uprooted—their faith was trampled in the dust. This is the picture of France and her Sabbath. Now look to Scotland. Time was when contending claimants warred for her crown, when antagonist clans waged ceaseless strife, and that beautiful land of mountain and glen was deluged by its people's blood. But Scotland kept her Sabbaths—kept them perhaps more sacredly than any nation in Christendom; and what are the fruits? Wars have ceased, and factions are gone, and in those places where once only danger and dread lurked, is now peace. Yes, our beloved Sovereign may now traverse that land from end to end, with one universal greeting, "God bless her." Yes, Scotland's liberties are secure, and her faith intact. And who shall say how much of this—of this national peace and happiness—is the fruit of Sabbath observance. We may not press this point to individual application, we will not appeal to the individual Sabbath-observer and Sabbath-breaker; we may, however, appeal to our own hearts and our own consciences; and if we should ever have been led into either Sabbath desecration or Sabbath neglect, we can decide for ourselves whether it has or has not, in some shape or other, brought its own curse. I hesitate not to record my inmost and solemn conviction that a Sabbath profaned is storing up woe for the after day; a sabbath sanctified is a blessing through the following week; man goes forth to his duties refreshed and encouraged, and the blessing of God is upon him. Yes, Christian friends, God's blessing stamps the institute. This is the perfection of evidence. You may accumulate testimony, you may weary the tongue to tell, and the mind to grasp the witnesses to this truth; the climax, the cul-

mination is God's approving seal. Your witnesses may, it is true, be like the stars of heaven, given in mercy to cheer and to avert the darkness of this life's night, but the blessing of God is like the glorious sun in the firmament, and flings vitality and light and warmth on every side. Yes, *God hallowed the Sabbath at first. God hath hallowed it ever. God will hallow it to the end.* HEAVEN ITSELF IS ONE ETERNAL SABBATH. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

LECTURE III.

BY R. D. GRAINGER, ESQ., F. R. S.

SUBJECT.—“ *The Sabbath,*” *its adaptation to the Physical Nature of Man—to his temporal well-being, especially the well-being of the Working Classes.*

Ladies and Gentlemen, or, I would rather say, Christian Brethren and Fellow Countrymen,—In addressing you on this occasion, I feel that I labour under no ordinary difficulty. I do not mean to say that it has not fallen to my lot to address large masses of my fellow countrymen on other occasions; but now it is the subject on which I am to speak that makes the difficulty. I feel it is no slight thing, after such addresses as you have heard in this hall, touching the nature of man—his soul—his primæval condition in Paradise,—the institutions he there received, of which the most blessed still remains to us—*the day of rest*, given in mercy, not only for the solace and elevation of the soul, but for the refreshment of the weary body, weak and oppressed by labour and toil;—it is, I repeat, no slight thing, after the contemplation of these sublimities, to enter upon the mere physical part of the great subject we are met together in this hall to consider. Of the glories of man's first estate, all that remains are the institution of the Sabbath, and that other ordinance, the matrimonial union. These two things have survived the wreck of our nature; have come forth fresh from Paradise; and in them do we not all feel the gifts of our merciful Creator to our now fallen race?

I have now to conduct you from things immaterial to things material; from things spiritual to things corporeal; from those deep, eternal, holiest things, which concern the

soul of man, breathed into him when he became a living being, to the concernments of his material, perishable frame. It is this great subject which we are about to discuss,—to pass over from the immortal spirit to the bodily instrument; to pass, as by a great step, from the soul of man to his material nature, to his bodily and physical being. Fitting and suitable it is that I should, in some way, attempt to bridge over the great chasm which separates the spiritual from the physical nature of man; some effort should be made to shew that in the laws of our material nature, there still may be discovered unmistakeable traces of the same wisdom, the same perfection, the same Almighty power as in the creation of the soul of man. It is indeed this consideration that greatly relieves me in this task, that we have still to consider the *works of God*, His *chief work*, the construction of the human body, of that wondrous machine, which is placed at the very height and summit of the whole animal creation, and which is, as it were, the typical representation of the mighty whole. It is, then, I repeat, a great consolation to my mind, that we have still to do with the works of the Lord, and *his* laws. I say not this as a mere passing observation, for I speak as in the presence of God himself. It is, then, with no feeling of that sort that I say these words, for they have a reference to deep inherent truths; to laws concerning the formation of the body of man; to the fixed principles regulating its actions; to the immutable conditions under which he lives; to *all* that concerns the great *laws of God* as manifested in our corporeal framework. But I should have no hope of leaving an impression of that subject on which I am to speak, unless I could convey to your minds some of those laws under which your body is formed,—under which you enjoy your life; because if I do not succeed in impressing you with some of these laws, I should only add one to those many collections of detailed facts which exist, proving that the human body is limited in its powers; that exertion necessitates rest; that prolonged labour demands a longer interval of rest. All this has been again and again proved; but I wish to place before you the *principles* on which all these recorded instances rest; to show you that every, the minutest action, is regulated by *law*, and designed to an end; that in the living, moving body, all is as exact as in physics or chemistry; and that no law, no condition of life, can be violated but under

penalty. If I could but convey to you a tithe of the impressions that I have in my own mind, of the exquisite beauty, the refined formation, the delicacy of construction employed in this mechanism; if I could but convey one tithe of all that I have in my own breast on these things, I should have done more towards shewing you the necessity of rest, of the necessity of the Sabbath to the body, than would a thousand special proofs.

One of the most fertile sources of physical evil in this nineteenth century, is the want of knowledge of the conditions of man's existence. People generally do not know what are the conditions under which they live. The conditions of health are constantly violated. We do things not consistent with health, not compatible with healthy existence, not knowing them to be such. If it were possible for the great mass of men to have the knowledge which the few possess, we should not have such frightful tales as these tables will tell us. There would not be such an enormous sacrifice of life, of that existence given in mercy to man, for the one purpose of preparing him for the life immortal.

(The Lecturer then presented two tables exhibiting and comparing the range of life and death in the inhabitants of Surrey and the population of the town of Liverpool, according to the existing rate of mortality. From these it appeared that of 100,000 persons living in Surrey, one half, or 50,000, are dead at fifty years of age; whilst of 100,000 in the population of Liverpool, one half, or 50,000, are deceased at five years of age.)

[As the coloured diagram exhibited by the Lecturer cannot be introduced here, the following extract from the Registrar General's Fifth Annual Report, is given which shews some of the same facts:—According to the Surrey observations, 75,423 of 100,000 children born attain the age of 10 years! 52,000 live to the age of 50; 28,038 to 70. In Liverpool, only 48,211 of 100,000 live 10 years; 25,878 live 50 years; and 8,373 live 70 years. The probable duration of life in Surrey is 53 years; in Liverpool, 26 years.]

The mass of the people live in ignorance of these facts, whilst those whose duty it is in the sight of God and man, that they should make themselves acquainted with them, the rulers of this country, neglect that duty. I will mention one or two facts for this assertion. It has pleased Almighty God, in his beneficence, to place in the hands of man a perfect

remedy, or almost a perfect remedy against one of the greatest scourges of the human race, the small pox. It is possible to eradicate small pox. By what means? By vaccination. There are some doubts as to its perfect protective power, but it is certain, and admitted by all, that up to the age of five there need be no death from small pox. What is the state of things? In the ten years from 1831 to 1841, there perished in Ireland 56,000 persons from small pox, out of which 56,000 persons 79 per cent., or 45,000, were children under the age of five years, all of whom, had they been properly vaccinated, might, so far as small pox was concerned, have been now alive. There is then, you see, a great deal to be done, but efforts are required to overcome the prevailing ignorance, indolence, and selfishness; and those efforts which ought to be secured by the Legislature of these realms are not made, and so it comes to pass that year by year, thousands of helpless children are sacrificed as if offered to Moloch, man in his blindness rejecting the antidote for this loathsome disease, which is so mild and painless, that the infant sleeping in its mother's arms need not to be awakened to insert the vaccine lymph. Again, fever is one of the most destructive diseases to which the human race is subject; it kills thousands, and it debilitates twenty-five for each one who is killed. Is fever a necessary thing? I saw last summer one house in a court called Tindall's Buildings, in Gray's Inn Lane, from which, in the short space of two months, twenty persons had been taken to the hospital with typhus: it was, in truth, a very lazar house. On the other hand, I examined every model lodging-house in London last year; decent, well-provided houses, with all sanitary appliances. I found that out of these houses, with 1,500 persons, there had been but one case of typhus fever, though some of these establishments had been open four and five years. Inquiries like these, concerning the laws of life, are intended to make known to the masses of the people the conditions which mar health, and the circumstances which improve health.

But I have now to keep in view the necessity of the Sabbath rest. In the living body every thing is beautifully contrived; every act of life requires the concurrence of a vast number of changes, of which we know nothing till we have the light of science. You will find that every thing is as exactly regulated

as it is in gravitation—nothing takes place but what is provided for. We live, move, and have our being in the sight, and under the superintendence of Almighty God. I wish to impress these things upon you, to shew how carefully we are sustained. It is indeed only the body, but the body proceeds from the hands God; in seeing these created things we see His handiwork. If you take up a straw or a feather, you see the hand of God. This is the only way in which the Christian can approach these things; he must ever look upon them as if he were following his Maker's footsteps.

How great is the gift that man is permitted to know what is the will of God in these things! It is more than all other knowledge, except the saving knowledge of Christianity. It is a pure gift; for it does not concern me or my present existence that I should know the will of God in making these feathers; but I think you may draw from these a very satisfactory proof, subordinate only to that in the revealed law of God, that man has another, an intellectual existence, beyond the present: that the mind of man is not to perish with the things of this world. The proof lies in this, that he knows so much of the laws of nature, which have and can have no use, no appliance in this state. In every branch of learning and science, the highest truths have no application to man's present existence; he may pick out from astronomy one or two particular facts, which may guide his way across the pathless ocean; but how does it concern him to know the constitution of the milky way? And yet he is permitted to contemplate that stupendous display of creative power. Now, nothing is done in vain; God has meted all creation. Every thing is weighed as in a balance; even the heavenly bodies, where a grain would disturb their glorious movements. Nothing then being given which is not required, why this knowledge? Man is at once the only being that knows these noble truths, these sublime laws; and he alone of all animate creatures has a reasonable mind, a responsible soul, to which last the possession of these truths can alone apply.

I now approach that subject which has brought us together this evening. Why is it necessary there should be rest? You all know that. You all know that rest is necessary after labor, but what are the laws which make it necessary? What are the limits of labour? And what amount of rest is required? This

is what I have to explain, and to do this, I cannot better commence than by stating first of all, that *there is no vital action whatever but it causes a waste of the living body*, or of that *part of the living body which is exercised*. I move my arm, and a portion of the muscles is by that act rendered unfit to move again, and must be renovated. I think, a thought passes through the brain, and a certain part of the brain is used up. I breathe, and a certain part of my body is burnt up to generate the animal heat. There is no action, but a waste of the instrument takes place; this being so, the waste of the body is in proportion to its use. The force which is employed is followed by corresponding exhaustion. If the time of action is short, the time of rest is also short. If the action is long, it matters not what you speak of, muscles, nerves, or brain, the interval of rest must be also long. Action and reaction are equal; there is no exception that I know of. Vital force is a thing so subtle, so refined, so marvellous, that it demands for its sustenance an immense amount of action and change, much more than is known to persons in general; and this owing to the ease and harmony with which the functions of the body are performed. We walk and move, we see, and hear, and think; we breathe; and all this owing to the benevolence and goodness of God, in so facile a manner, that we are unaware of the amount of change and action going on in the bodily organ. Take the instance of the circulation. The heart beats seventy-five times in a minute; at each contraction, two ounces at least of blood is sent by the right ventricle, and is carried to the lungs; so that 150 ounces of dark blood pass through the breathing organs in a minute, and about 24 hogsheads in 24 hours. That quantity, of course, does not exist in the body, but so much, by going round and round, or circulating, does pass through the lungs to be purified. Then, as to breathing; a person draws his breath about twenty times in a minute, and at each time inspires about twenty cubic inches of atmospheric air, or no less than 36 hogsheads in 24 hours. This gives some idea of the immense activity of the vital processes. Now, let me allude to the intricacy and delicacy of the instruments employed, and for this we may select an organ much concerned with this question of daily labour,—the eye. I cannot here speak of its nerves, of its millions of blood vessels, all excited when the eye is being used. I will

merely select that beautiful instrument, the crystalline lens, which, like any common convex lens, forms those images of external objects, which are the essential condition of vision. It consists, as you see here depicted (referring to the diagrams) of concentric layers, of which 2,000 have been counted, each made up of fibres, amounting in all to 5,000,000 ; and these fibres again are joined together by little teeth, of which in the cod fish there are no fewer than 62 billions. So much for the subtilty of the organs employed.

The next great principle to which I would direct your attention is this, that *all vital action is intermittent, and must speedily be exhausted*, much more so than is generally supposed. One of the readiest, and therefore for this occasion the best test of this, is the eye, the power of which is exhausted most rapidly. If you steadily fix the eyes upon any object, and take care not to close the lids, you will be conscious of fatigue, and of some degree of obscurity in less than a minute ; and if you continue the experiment, very soon the object becomes more obscure and lost. Now, under ordinary circumstances we are not aware of this ; because that momentary closure of the eye constituting winking, which you will perceive on watching the eye of another person, recruits the power of the optic nerve. Some may object, and say, how can this be, for I am reading continuously, and I see without interruption ? There is in all this a beautiful provision—the impression made on the nerve remains for a certain time after the object making it is removed, and so in the momentary closure of the eye, we do not lose the perception of the external object. Suppose a poor dress-maker straining this delicate organ, and straining it for hours by candle-light, can you wonder that it suffers ? I know it suffers ; I have evidence to that effect, of the eye being even lost by unremitted use. Those who know these things must reflect on them ; not only the employers, but ladies must consider, and they must know that if they will not give proper time for the execution of their orders, then they must hereafter render their account for such things. It is a blessed circumstance that a great improvement has of late years been, as we shall soon find, effected in the dress making business ; but much, very much, still remains to be accomplished. We may then judge from what has been stated of these laws of sensation, that the eye is peculiarly liable to be injured by pro-

longed labour, particularly in certain trades, as among needle-women of all classes, stocking-makers, watch-makers, &c.

I now come briefly to speak of the laws or principles in what more especially concerns the labouring classes—*muscular exertion*. And first of all I would point out, that to produce the results connected with so many industrial occupations, there must be an enormous expenditure of force, not only from the nature of muscular action in general, but also because there is no animal which, to produce the same result, must make so great an exertion as man. And why is this? Because he is the only being that stands erect on this earth,—the only being that moves erect. Upright bipeds there are, it is true, in the feathered tribes; but man is the only being among mammalia which moves erect: and, for this privilege, he pays the penalty of enormous muscular force. It is a great effort to stand on the two feet: it is an art hard to be acquired, as we see in the young child learning to walk. There is no animal not even among the monkey tribe, as the ourang outang, in which the foot is placed flat upon the ground, except man. There is none where the heel touches the ground. Every muscle, from head to foot, except the muscles of the face and arms, are required to maintain this posture. Look at the young child, does he stand upright? Look at the person who has been exhausted by illness. It requires great force to stand upright. Is it nothing, then, to stand twelve or fourteen hours behind a counter, as the draper's assistant? Is it nothing to stand for hours, like a conductor, behind an omnibus? Is it nothing for a lace maker, or the mechanic who 'minds' a lace machine, to stand in front of it for many consecutive hours, with his arms across, watching with his eye,—how often have I seen this,—every thread in that complex machinery? It is a great effort; standing alone on two feet involves a great expenditure of force. But what is it to stand with the body balanced on *one* foot? Why, it requires something of the complex muscular actions demanded of him who dances on a tight rope. But every time a person lifts his foot in walking, he performs some such feat. Man is the only mammal that can thus support the body on one foot. Walking expends an immense amount of force; and when a person walks not only the muscles of the leg, but the muscles of the arms play; in fact, all the muscles of the body come into play. Thus, we perceive,

that man acts with great disadvantage, because he must sacrifice much of his power to stand upright; that is, to bring himself into a position to act. Horses are piquetted in camps for months together without lying down, so little is the demand on their muscles in standing.

But beyond all this, it is essential to explain that the muscular effort of standing causes the heart to beat more quickly, and the whole circulation to be accelerated—another source this of expenditure of vital force. In corroboration of this, it will suffice to state that in a man 27 years old, the pulse in standing is 81; sitting, 71; lying, 65; showing thus a difference of extremes of 15 beats in a minute, owing entirely to the muscular effort required to support the body.

It is hardly necessary to explain that all *violent* exercise, of whatever kind, enormously excites the heart's action and the circulation, and induces a corresponding exhaustion; this might be substantiated by all laborious trades, but is sufficiently indicated by locomotion, where fast running will cause the pulse to beat half as quick again as when the same person is walking slowly, or in the proportion of 150 to 100.

We have now to enter upon a question which is one of the most important of the whole inquiry. We want to know what is the proper limit to man's daily labour? I feel it to be one of the most important questions to the whole world, as concerns health, what should be the limit of a day's employment. Speaking, first, of bodily labour, I find in the evidence which has been taken on the factory and other questions, that all the most distinguished physicians and surgeons of this country, have come to very nearly the same conclusion. They have all considered, that as to actual bodily labour day by day, it should not be continued more than ten hours, exclusive of meals. No man, with reference to health, should work more than ten hours. This is the common result of all medical experience.

Let me, in the next place, refer to another form of labour—that of the mind. Some people work with their hands; some with their heads; both cause exhaustion, mental labour, perhaps, sooner than bodily; so that those engaged in it assuredly require the blessed day of rest as much, or even more than the artizan or mechanic. I have consulted some friends of mine upon the whole question of labour, and amongst the rest Dr.

Carpenter, one of the most eminent physiologists in this country, who writes thus :—" My own opinion has long been very decided, that ten hours a day is the *fullest amount* that ought to be assigned to continued *bodily* labour, and where there is much *mental tension*, I should say that even this is too much. I do not think that more than eight hours a day can be given to purely mental labour. I have heard that the late Mr. Simeon was accustomed to say to the young men who were under his influence at Cambridge, ' four and four make eight, but eight and eight make only four,' a very significant remark, illustrating his experience of the effects of overwork. I believe that it is the opinion of those who work many horses, in coaching, &c., that it is better to work a horse (say ten miles a day) for *four* days, and to give him an entire rest on the *fifth*, than to work him eight miles a day for the whole five. My own experience is very strong as to the importance of the *complete rest* and *change of thought* once in the week." My own experience entirely corresponds with these views ; and I have known some very painful instances of the effects of excessive mental labour, and especially of mental labour continued on Sundays. Under such circumstances, the mind itself is liable to give way, and insanity, and even suicide, have, in some celebrated instances, been the result of violating the natural and revealed laws of God, in respect to periodical rest. From all the inquiries I have been able to make ; from the concurrent testimony of the most distinguished medical and scientific authorities in this country ; and from my own official inquiries in the manufacturing districts, I have arrived at the fixed conclusion that, so far as health is involved, ten hours is the limit of daily labour ; if that limit be exceeded ; if the natural laws be violated ; then the penalty must be paid in some shape or other,—in unnecessary sickness ; in premature decay of the system ; or, as constantly happens, in premature death.

The question is, however, so momentous, that I was anxious, if possible, to have the sanction of a natural law ; to learn from nature herself how long muscular action might be continued without injury, and with this view I selected the heart. The heart is a muscular organ, and most people would conceive that it is in almost incessant action ; and, consequently, that here we should have the exception, not the rule. But science, which

reveals so many of the secrets of nature, teaches us that the chamber of the heart, which propels the blood through the body, acts twelve hours out of the four-and-twenty, and *rests* twelve. It does not, however, follow, that because the left ventricle, without injury, goes on working for twelve hours a day, that the common muscles can do the same; for it is well known to the physiologist that the fleshy substance of the heart is more highly organized than the motive organs of the trunk and limbs; that it is more amply supplied with blood, and, therefore, more capable of sustained action. The instance here selected, gives us a kind of natural type, and goes to confirm the general conclusion, that the muscles cannot be properly employed in labour more than ten hours; and even then a periodical rest would be requisite.

Having submitted to your consideration some of the laws and conditions of the economy, and having endeavoured to convey to you some notion of the enormous demands on the frame to sustain the vital actions, we will now consider practically some of the actual evils of long work; and, first, I would say, let those speak who are best acquainted with the question, let the labouring men themselves say what their experience is. I met, by chance, the other day, the Secretary of the Early Closing Association. He told me that some years ago he had been a draper's assistant, that he stood fourteen hours a day, and became so exhausted by Sunday, that he found either his body or mind would give way under this excessive labour; he felt he must do something to maintain his system: he bathed, daily, winter and summer, in the Serpentine, going there often before it was light in the morning. He made the best use of the Sabbath for recruiting his body, not neglecting the affairs of the soul; and thus he, having strong powers, escaped. Now I feel assured, that this is, and has been the case of thousands, multitudes of whom have perished in the struggle. If you refer to those excellent productions of the labouring classes—the Essays on the Observance of the Sabbath—productions highly creditable to their writers, and of which any class of Society might be proud, you will hear how they speak of these things. “The Curse of Labour,” telling of the exhaustion and prostration of the body;—“Heaven’s Antidote to the Curse of Labour;”—“The Light of the Week,” proclaiming what they, by a

blessed experience, know to be the remedy for the awful penalty inflicted on the first violation of God's commandments. The principal prize was awarded to John Allan Quintin, printer, Ipswich; the second to John Younger, a shoemaker, of Roxburghshire; the third, to David Farquhar, machinist, Dundee. Let us honour these names; also, let us hear what they have to say,—“ Oh precious day! the workman's jubilee—the slave's release—the shield of servitude—the antidote of weariness—the suspension of the curse. How it smoothes the brow of care! How it brightens the countenance of gloom! How it braces the enervated limbs of labour! How it revives the drooping spirit of despair! How it gives wings to the clogged affections and aspirations of the soul! How it pours some drops of sweetness on the bitterest lot, and sheds some gleams of sunshine athwart the saddest heart.” Thus speaks John Quintin, and not for himself alone; he has in these beautiful lines expressed the thoughts and sentiments of millions.

I have myself seen somewhat of these things. I have seen in Nottingham, young women embroidering lace, who worked from six in the morning, or even five, to nine and ten at night, and this from one week's end to the other, so that, as they told me, they never once in the week went out of their wretched courts. I have known dressmakers work fifteen, sixteen, eighteen, and twenty hours a day, and often on the Sabbath. And what was the result? A pale exhausted body; sickness; loss of appetite; severe indigestion; distortion; dimness of sight, nay, a total blindness. I know from the surgeons who attended those victims of an evil system, that many of them perished from consumption, and were otherwise cut off, owing entirely to their exhausting toil. In the great manufacturing districts, the clergymen have remarked that few or none of the young men, overworked in the week, attended as Sunday teachers; they were exhausted, and compelled to rest their weary frames.

The question, and it is an important one, arises, when does this wear and tear show itself? In extreme cases, doubtless at the time; but often, although fatigue and exhaustion are felt, a man in the prime of his life and vigour, may go on for years working more than the body can bear with impunity; but the reckoning comes at last, in the shape of premature old age, sickness, and death before the allotted duration of human life.

It has been found by a large experience, derived from benefit societies, that even the average amount of sickness is not the best test of the evils connected with different trades and occupations, for a man may lose several years of his life, and yet have, on an average, less sickness than another who lives longer. The following table gives the experience of the Manchester Unity, a friendly society having upwards of 600,000 members, with reference to a few trades :—

EXPECTATION OF LIFE AND AMOUNT OF SICKNESS.

Trade or Profession.	Expectation of Life at 30 years of age.	Aggregate of Sickness in 10 years, from the age of 30 to 40.		
		YEARS.	WEEKS.	DAYS.
Clerks at 30 years of age	27·77	6	3	
Printers ditto	28·86	7	5	
Bricklayers ditto	29·66	8	6	
Mill Operatives ditto	30·45	7	1	
Stone Masons ditto	30·41	11	2	
Tailors ditto	32·51	9	4	
Spinners ditto	32·42	9	6	
Wheelwrights ditto	33·87	9	3	
Sawyers ditto	30·06	1	0	
Town Labourers ditto	33·65	10	5	
Weavers ditto	35·55	10	4	
Rural Labourers ditto	37·71	10	0	

From this and similar instructive evidence, it appears, after making allowance for the fact, that a degree of sickness which in one trade would prevent a man following his occupation, and not in another, that the causes which sap and undermine the powers of life, and so curtail existence, often do not manifest themselves by an excess of sickness ; and thus we can readily conceive that excessive labour, which is one of the noxious influences, may kill a man prematurely, without for a time causing any unusual sickness. It is necessary, then, in investigating the effects of labour, to go into vital statistics, which reveal, upon sure data, the true laws and phenomena of life.

I now come to consider, Is there any necessity for the Sabbath rest to the body? Let me first say—I do not presume to offer any mere human reasons to convince you or others, that the day

of sacred rest is adopted to the wants of man : the decree has gone forth—it is the will of God ; let that suffice. Let not the wise of the earth, in their wisdom, break the holy ordinance, or like the French, in their admiration of the decimal calculation, and in the wish to make all things square, attempt to substitute a tenth for the seventh day of rest. But rendering homage to the Divine law, do we not all recognize its fitness? Does not every man who works, whether with his mind or his body, feel this? It is not, for obvious reasons, possible, at all events, in the absence of an extended and special inquiry, to give a demonstration of the special evils of Sabbath labour. This is so much mixed up with the work of the week and other circumstances, as to render it difficult to separate the one from the other. An important inquiry would be that relating to omnibus servants, and others, who labour incessantly on Sunday. But, in the absence of this special information, there is one test which will take in a multitude of cases. Does a man work more than ten hours a day? If he does, it may be safely inferred that to make up for the excess over and above what it has been proved the system can bear, he requires the periodical rest of one seventh to recruit the powers of life; and even that, I feel assured, will not, speaking of the mass of mankind, fully compensate for the habitual violation of the natural law. How many of the industrious classes are compelled to exceed ten hours' labour? To all such the Sabbath is a blessed privilege, by which alone they are enabled with tolerable comfort and health to accomplish their daily task. If, by any unhappy change, it were possible to rob the 600,000 members of the Manchester Unity of this periodical rest, amounting to the seventh part of our existence, does any reasonable man doubt what would be the result : would there not be an enormous increase of sickness and demands on the funds of the institution.

As the committee of gentlemen to whom you owe these addresses, are striving to promote the glory of God, and the good of his creatures, by inducing the people of this town to do away with Sabbath labour, it will not, I trust, be considered out of place, if some facts are now adduced to prove, that the various measures which have of late years been adopted for the curtailment of excessive labour, have been crowned with the happiest results. I have consulted several medical men engaged as certi-

ying surgeons under the Factory Act, and who are consequently well acquainted with the condition of the labouring classes in the manufacturing districts, and they all inform me that since the hours of work have been curtailed, as regards children and young persons, there has been a visible improvement in their health and general state. A similar amelioration has been noticed by careful observers in the health of the drapers' assistants, in those establishments where the early closing has been adopted. Mr. Pearse, the head of the large establishment of Waterloo House, Cockspur-street, says, " We have found very little, if any, inconvenience, from the early closing ; and we had the delight of witnessing a great improvement in the general conduct of the young men in our establishment. The health of our young men, too, has been materially improved, and has never before arrived to that pitch, at which it now is. I feel no hesitation in expressing my firm belief, that if the hours we have adopted were to become general, we should soon find that the greatest benefit would result to the assistants in the shops, and that the whole of society would be very greatly improved." I have had continual opportunities of knowing, that since the hours of work have, through the efforts of the Association for the Aid and Benefit of Dress Makers, been curtailed, and all Sunday labour abolished, the health of the young dress makers in the Metropolis has decidedly improved, and we no longer hear of those distressing cases of bodily suffering which were, under the old system, but too common. This I state as the result of express enquiries ; and as the above Association provides medical advice in cases of sickness, we have the means of procuring certain information. This happy change, to secure which the majority of the employers powerfully contributed, has in no degree interfered with the success of the dress making business ; in fact, both parties, principals and workwomen, have benefited. It is still to be regretted, that the hours of work in several establishments, both in London and in provincial towns, are much too long. To show that diminished hours do not necessarily imply diminished production, I may quote the authority of Mr. Leonard Horner, one of the Inspectors of Factories. In his last report he says, that the produce of the ten and a half hours falls little short of that formerly obtained in twelve hours ; and that in some instances it is equal. This is owing partly to

improved machinery; but more to improved health, absence of weariness and exhaustion, and to the cheerfulness and activity of the work people. Mr. Horner adds, that the profits of the manufacturers continue, as indicated by the continual attraction of capital and erection of new mills. This is important, because nothing but ruin was predicted when it was first proposed to limit the labour of all under eighteen years of age.

If we turn to other branches of trade, the same results have been obtained. Some time ago, a large omnibus proprietor, being pricked in his conscience, manfully resolved to cease working on the Sabbath. He gave up his license for that day, and his people had the day of rest; he also introduced other improvements,—paid his men on Friday, to enable their wives to market on Saturday; imposed fines for swearing in the yard, to which he made himself subject. What was the result? He expected to lose money; but, after a short time, to his surprise, he found, partly owing to the improved condition of his horses, partly to the better conduct of the men, who now being well cared for, brought him more money than they ever had before, (a better plan this, than fines and imprisonment for fraud and robbery) he found that he was no loser at all.

Some years since Sunday trading was very rife in a suburban village known to me. The shops were open on Sunday morning, and all was unsatisfactory. An honest Christian man came to this place, having bought a butcher's business. Although a stranger and a new comer, he made his resolve, and said, "I will sell no meat on the Sunday," doubtless thinking in his heart, "As for me and my house, we will serve the Lord." What happened? Many who had wished to amend matters came forward; efforts were made, and with success; so that Sunday trading was almost entirely abandoned. It is gratifying to state, that the worthy man who initiated the improvement, in no degree suffered; he is one of the most successful tradesmen I know. Here is encouragement, if such be wanted, for all who are anxious to close their shops. This ought not to be, and with the true Christian never is, the actuating spring to action. It lies deeper in the eternal relations existing between man and his Maker,—in the primæval laws proclaimed in Paradise, for the government of the body, and for the submission of the soul. But poor human nature needs all aids to obedience;

and so the uniform success of all past experience may be taken as a security and encouragement for the future.

In conclusion, I would submit a few considerations on the causes operating injuriously on the bodily health. I need not tell you that there are other sources of sickness, exhaustion, and premature death, besides excessive labour; the wretched condition of the poor man's dwelling; the want of good air, of cleanliness, of pure water, the over-crowding. These lead to an enormous sacrifice of life. There are other moral causes at work: drunkenness, the poisoning of infants by Godfrey's Cordial and other forms of opium. In the manufacturing districts, I feel certain, from my own official inquiries, that thousands of lives are sacrificed by this awful practice, to which the Chinese system of infanticide is mercy; for here the innocent victims suffer a lingering death. It may be said this is not true. I answer, it is known to the medical practitioners of those towns, to the druggist, and to the coroner. Dr. Lyon Playfair states that one druggist sold in retail alone, about five gallons of "quietness"—ominous term—besides Godfrey's cordial, weekly. I ascertained that one druggist in Nottingham made up thirteen hundred weight of treacle into this detestable cordial in one year. The poisoning of infants by these means is, in my judgment, an utter disgrace to this Christian land, and especially to our rulers who tolerate it. Another source of premature death is the mismanagement of the unfortunate children in workhouses. Many of them are subject to a most deleterious diet, such as never would be permitted, if the Poor Law Medical Officers had the authority they in such a case ought to possess; and thus, by rearing a sickly and debilitated race, the demands on the public rates are increased. There is still another cause to which I would refer, especially as it is connected with this question of bodily labour. I allude to the multitudes of children in the manufacturing districts, who, not having the protection of the Factory Act, which is limited in its operation, are, in many instances, over worked and cruelly used. Some of the facts that have come to my knowledge, sicken the heart. I have seen the unfortunate children called "pin headers," often not more than seven, eight; and nine years old, after working from eight in the morning till eight in the evening, beaten by the overlooker to keep them to their toil. I

have seen a girl who had been beaten by a brutal foreman till the blood ran down her back. All these things are recorded in Parliamentary Reports; but it seems there has been in the hurry of politics, no time to attend to them.

Owing to these and the like causes, the manufacturing population suffer frightfully as to health and life. Thus, as we have already found, whilst in Surrey, of 100,000 children who are born, 80,000 are alive at the end of five years, in Liverpool, Manchester, &c., half the whole number are dead. Again, the operative loses 25 or 28 years of his life, when compared with the gentry: this is shown in the following table, which also proves that as regards the industrial classes, the state of things in 1841-42, was much worse than it was forty years before.

Average age of Death in Liverpool.

From 1784 to 1810.	1841-42.
Gentry.....43 Years	43 Years.
Tradesmen ..23½	19
Operatives ..18¼	16
All classes ..25	20

In the interest of humanity, it is right for us to ask, is all this dreadiul mortality and its attendant misery inevitable, or is it avoidable? To those who have carefully investigated the question, there is no difficulty in giving a negative reply. What then is to be done? To substitute light for darkness; knowledge for ignorance; Christian love and virtue for cruelty and vice; when all shall be brought to perceive and understand their mutual interests, and faithfully to discharge their duties—the labourer, the employer, the legislator; when this day shall come, I see no reason why the great mass of the people should not, under the Divine blessing, attain in health and comfort the full period allotted to human existence.

The good work has already commenced; moderate hours have by law been secured in the principal branches of our manufactures; the temperance movement has snatched many a drunkard from his fearful career; sanitary ameliorations have been initiated and begun to bear fruit. Let us all then in our several stations be active in advancing this great work, and above all, seek to call down a blessing on the land by firmly resolving that we will remember the Sabbath day to keep it holy.

LECTURE IV.

BY THE REV. J. W. CLOSE.

SUBJECT—“ *The Sabbath ;” its adaptation to Man’s intellectual and moral nature ; to Man as a spiritual being, especially in his personal and family relationships.*”

The Subject of this evening’s lecture is “ The Sabbath ; its adaptation to man’s intellectual and moral nature ; to man as a spiritual being, especially in his personal and family relationships.” This you will all admit is a subject of vast importance, of extensive practical application, demanding our earnest and prayerful attention.

The divine appointment and perpetual obligation of the Sabbath have already been proved to you ; these, therefore, we will assume as true. He, who is the Faithful Witness, whose every word is stamped with the authority of unquestionable truth, has said “ The Sabbath was made for man.” As a divine institution, its objects, obligations, and blessings relate to the human race at large. It is not to be confined to any one dispensation, or age, or nation, or people, but, wherever the sun shines and man lives, there the Sabbath should be observed, and if observed will exert a cheering and salutary influence. It is eminently suited to the nature and wants of man. Its religious observance will give tone, vigour, and sanctity both to the physical and mental constitution of the human race ; it will bless them as citizens of this world and as probationers for eternity.

In all the arrangements and works of God there may be discovered a benevolent adaptation of means and agencies to the accomplishment of certain purposes. The principle of adaptation is seen in the outer world. Every part of physical nature bears this impress of the hand divine. The sun that lights the vault

of heaven, the moon walking in her silvery path, the stars bespangling the firmament on high, the ocean rolling in massive grandeur, the streamlet murmuring in the glen, and the insect which flutters in the breeze—each, and all are adapted to their spheres and uses. Light is suited to the eye, the atmosphere to respiration, and darkness to repose and slumber. Nor is the principle of adaptation less manifest in the religious and moral economy which God has established. Man, as a rational and immortal being, has aspirations, desires, and wants. He needs direction, counsel, and help. God has not left him alone in the world, without provisions to meet his case; and amongst the most gracious of these provisions is that of the Sabbath. Its sacred duties, its hallowed rest, its soothing influences meet the case of man as balm is suited to the wounded, and bread to the hungry.

These remarks bring us more immediately to the subject allotted to us this evening, viz., *The adaptation of the Sabbath to man's intellectual, moral, spiritual, and social nature.* And who will question for a moment the importance of expanding the mind, cultivating religious sentiment, preparing for eternity, and gathering around our homesteads the associations of piety?

The first general observation to which I would invite your attention is, *that the Sabbath affords opportunity for intellectual exercise and the cultivation of moral sentiment.* It does this by the *rest* which it gives from the common avocations of life. This part of the subject is most applicable to the working classes. Toil, continuous and wearisome, is the common portion of working men. They realize in their experience the literal fulfilment of the sentence passed upon our great progenitor, "In the sweat of thy face shalt thou eat bread." Their skill and strength are expended in the works of art, manufacture, and husbandry. They build our ships, they weave our cloth, they cultivate our fields, they spread our tables. Thousands of them, week after week, are shut up in the unhealthy atmosphere of the mill, or in the bowels of the earth. Thousands of them toil at the anvil, the loom, the board, the workshop. By these means the body is worn down, and the mind enfeebled. The very nature of their occupations connects their thoughts with those things which are mercenary and temporal. Too often, association with their fellow workmen is injurious to their

moral feelings. Constant contact with the world tends to make them earthly minded. The business of life tends to divert their attention from the cultivation of the higher faculties of their nature, and seeking to gain the price of labour, they are prone to forget the "pearl of great price." But the merciful institution of the Sabbath comes to their relief. It gives them a respite. They may put the world away. The workshop is closed and the sanctuary opened. The sound of the bell that calls them to labour has given way to the merry peal of Sabbath bells, calling them to worship and holy thought. The hammer, the spade, the plough, and the needle are put aside, and the book of God may be taken up. This day is not for work, but for rest,—not for earth, but for heaven. When the morning light dawns upon them, they need not dread the frown of their master, but may seek the smile of their Maker. Oh, the Sabbath is a haven of repose to the wearied sons of labour. And as the eagle renews her strength and plumes her wings for fresh and loftier flight, so on this day they may brace their hearts afresh, bring their intellect into contact with Bible truth, and then go forth to do better and holier battle with the things of life.

On this point the enemies of the Sabbath have brought forth an objection based upon a false philanthropy and wrong notions of rest. They have said, "we wish to rob the working man of his day of rest, by requiring him to spend it in religious duties." They think it would be better for him to repose at home, or seek the mountain breeze, or roam in the fields, or sail on the river, or take excursions of pleasure. If man were a mere animal there might be some force in all this, but when he is viewed as an intelligent, responsible and immortal being, it loses its weight. On this subject the Rev. Andrew Thomson, of Edinburgh, has well observed, "Doubtless it is most intensely to be wished that far more time were allowed to the hard-wrought masses of our population for bodily recreation and amusement; and in a state of society, which the principles of the Bible thoroughly leavened and regulated, this would most certainly be secured. But are not the intelligence and morality of a people of infinitely more importance, both to their individual happiness and to national strength? We wish to see secured for the artizan time for recreation, but we wish to see secured

for him time for religion too, and shall we be asked to sacrifice the more important for the less important? Would not recreation itself, without intelligence and morality, rapidly degenerate into brutal licentiousness?"

But we maintain that a Sabbath of rational and religious exercise, so far from trenching upon the liberty of the common people, is a rampart for its defence—a strong wall built round about it, which says to grasping selfishness, "Come not here." If the intellectual and moral element of the Sabbath be once given up, where is the security to the poor man that the strong hand of his master will not bow his neck to the yoke of another day's labour? Selfishness and oppression are not soon satisfied. He who looks at the masses of the people in their merely physical constitution, as men made to work and then gather strength that they may work again, will not stand at trifles, but would soon bend that strength to his own use and profit.

Again, I think it is very questionable if the individuals, who spend the Lord's-day in mere bodily gratification, do gain as much physical strength as those who sanctify the Sabbath by intellectual and religious pursuits, in the duties of that "godliness which is profitable unto all things having promise of the *life that now is*, and that which is to come." The very tendency of Sabbath desecration is to drunkenness, debauchery, and crime, which not only blunt the moral feelings, but enfeeble the body and debase the mind. You may see this exemplified in those excursions of pleasure on the Christian Sabbath, which are becoming, alas! a disgrace to our own land. You see hundreds of both sexes crowded upon the steam-boats, or seated in the railway-carriages. You see them rushing to public gardens, or places of public amusement. You see them flocking to Satan's own temples to inflame their passions with intoxicating drink, and emaciate their bodies by excess. But it may be said "All do not fall into these evils,"—granted, but they are the natural consequence of Sabbath desecration. And moreover facts warrant us in saying that Sabbaths spent in worldly pleasure do not fit man for the labour of the week, like a calm, intellectual, holy day of rest. A man of great experience in the working of silk and cotton mills in the north of England, after much observation, has given it as his opinion that those, who religiously observe the Lord's Day, are better fitted for re-

newing their employment on the Monday morning, than those, who spend it even in temperate worldly pleasures. We conclude then, that it is not true philanthropy which would simply exchange animal labour for animal rest. No! he, who would be a true friend to the working man must give him time for rest, but must likewise teach him to elevate his mind by thought and purify his heart by holy exercise. He must lead him to the blessed sanctuary where the poor and rich meet together, and our common Saviour is worshipped and adored. "A Sabbath of slumber may refresh, or a Sabbath of amusement may in some degree lighten the spirit, but it is only a Sabbath of worship and holy resting, which, while it recruits the body and cheers the mind, enhances the intellectual powers and leaves the observer a wiser and a mightier man," Dr. J. Hamilton.

The Sabbath is adapted to the intellectual and moral nature of man, because its institution brings under his notice subjects suited for, and calculated to call forth, the loftiest contemplations. It is connected directly, or indirectly, with all that is wonderful and gracious in the doings of Jehovah. It calls for our contemplation of *Creation* with all its magnificence, and wonder, and beauty. To celebrate this vast work, was the design of its first institution. When Omnipotence had been put forth in forming, arranging, and beautifying this terrestrial system—when all was finished, then the Deity looked upon the work of his own hands, "And God saw everything that he had made, and behold it was very good." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Genesis ii., 2 and 3. One day out of seven, then, we are especially called upon to remember the "Sabbath of creation," to gaze upon the handy work of Him, whose throne is in the Heavens, and whose "Kingdom ruleth over all." As we study this mighty work—as we stand in the courts of nature's temple, we cannot but exclaim, "How manifold are Thy works! in wisdom hast Thou made them all." Who can contemplate the work of Creation in all that is vast, all that is minute, all that is complicate,—the heavens above, the earth beneath—who can think of Creation in its boundless sweep and immeasurable compass, worlds on worlds, systems

on systems, rolling in solemn majesty, and not feel his intellect fired, and his soul stirred? Who can think of the mercy, the wisdom, the power, that may be read in the volume of Creation, and not be thankful that God has appointed a day to call them to remembrance, and lead us to holy meditation? In the six days we are engaged with things of human skill, on the seventh we are called to the study of "skill divine." In the week we are occupied with trade and commerce, with literature and politics, though all these should be pervaded by a reference to God; but on the Sabbath we are invited to nearer intercourse with God, and to the devout contemplation of his attributes and works. And who can fail to discover the adaptation of the Sabbath to the nature of man in this point of view? for whatever tends to the devout study of the works of God, will lead to deeper impressions of his majesty, power, and glory; and when these impressions are produced, *the mind is expanded, and the heart is softened.*

The Sabbath is adapted to the intellectual and moral nature of man, inasmuch as it brings under his notice the great truths and mysteries of *Redemption*. Creation is a great work—Redemption is a greater. Creation is rich in the development of material for subjects of thought—Redemption is richer. Multiplied as are the objects of wonder and wisdom in the external works of God's hands, they are infinitely more so in the recovery of a fallen world. This invites us to a region of thought more elevated, to the contemplation of mystery more profound, and brings the mind into contact with truths more purifying than aught beside. Here we see the depths of divine wisdom and holiness and love. But human nature is prone to forget these things. The arrangement of society, the necessary blending of what is secular with what is spiritual, too frequently diverts the thoughts from serious subjects. The hurry and bustle of life, combined with our natural apathy in things relating to God, tend to banish thoughts of Redemption from our minds; but when the Sabbath returns, we are again reminded of these holy themes. The Sabbath is a pause in the world's excitement, saying to the common labourer, the busy tradesman, the man of science, "Come up hither, and behold the mysteries of Redemption."

But connected with Redemption, the Sabbath especially calls to remembrance the *Resurrection* of the Redeemer. The opening

of its morning dawn reminds us of the opening of the Saviour's grave. The rising of the Sabbath sun as it scatters the darkness of the previous night, tells us that the darkness of death has passed from the Redeemer's tomb, and that the Prince of Life is "risen indeed." Here you have a depth of wisdom, of grace, of love, which no human measuring rod can reach; nay, in which the plummet of an Archangel can find no sounding. Here, I read the enormity of sin, in that the suffering and death of the incarnate Son of God were required, before it could be expiated. Here, I see the glory and power of the Redeemer, as he triumphs over the King of terrors, and robs him of his spoil. Here, I see the broad seal of Heaven's confirmation put upon the truths of the gospel; and here, too, I have a pledge of my own resurrection and eternal joy.

Now, who will question the benevolence or wisdom of the institution, which seeks to engage the thoughts and moral feelings of the human race on subjects of this kind? No man can be brought into contact with these truths, Sabbath after Sabbath, (and how else, were it not for the Sabbath, would many be brought into contact with them at all?) but he must feel his mind expand, the tone of hallowed feeling raised, and the asperities of his nature smoothed down and softened. And though by a simple process of intellectual investigation his heart will never be changed, yet he may, by that means, be restrained within the bounds of morality. It does not weaken the force of our remarks to say, that there have been men of fine intellectual developement, who have cared nothing for the Sabbath. They are the exception — a somewhat numerous exception, — we grant; but, nevertheless, they are the exception. As a general rule, when the Sabbath is neglected the mind is buried beneath a load of business, or dissipated by licentiousness, or unstrung by a too long continued exercise in one direction. Facts might be given to illustrate this; but they are not needed. Neither does it follow, that because intellect is developed, therefore, it is well-directed. Many a noble mind and flashing genius have been turned to evil; but it is the characteristic of the Sabbath that it gives to intellect a right direction and a proper bias.

But the second part of the task allotted to me this evening leads me to view the subject from a more elevated ground,—*the adaptation of the Sabbath to man as a spiritual being.*

We have seen that the Sabbath gives time and material for intellectual investigation and mental culture. It is equally suited to meet the *spiritual wants* of the human race. But in speaking of man's spiritual wants, we must connect time with eternity—this world with another. I need scarcely remind an audience like the present, that man has spiritual interests, and that these interests are of all others the most important. Did man's life end with the present world—did death extinguish his being—were the last throbbings of the pulse the harbingers of annihilation, then it might be a matter of comparative indifference how our time was spent. But it is not so. The mind that thinks in time, shall think in eternity. The soul that throbs with emotion here, shall throb with intensified emotion hereafter. The spirit shall not be blotted out when the body crumbles into dust; but with renewed vigour and extended power of thought and sensibility, it shall live—live in all the depth of hopeless despair, or amid the bright effulgence of Heaven's own light and love. It is an hereafter that gives to the things of life a stern reality; and our spiritual interests are inseparable from our immortality.

Another point not less clear is, that by nature and practice we are alienated from God, and unprepared for a happy immortality. It is necessary, therefore, that the required preparation should be sought and obtained on earth; and the institution of the Sabbath is designed to aid us in this great work. And this I conceive to be the grand design for setting apart one day out of seven; for, however important such an arrangement is, as contributing to physical rest, the general order of society, and the improvement of the mind, it is of yet higher importance, as giving men the opportunity and furnishing them with the means of securing their spiritual interests in time and eternity.

To shew this more clearly, we remark, *that the Sabbath in the Bible is associated with things the most sacred, and that abundant spiritual blessings are promised to its religious observance.* There is a deep sacredness connected with its first establishment at the time of the creation. Of all the six previous days it is simply said, "And the evening and the morning were the first day;" "And the evening and the morning were the second day," &c. But of the seventh day it is said, "And God *blessed* the seventh day and *sanctified* it." This distinguished it from all other

days. It was rendered peculiar by this special utterance of Jehovah. He put upon it the broad seal of a significant appointment. Look at it in connexion with the Israelites. Its observance was imposed upon them with the force of a religious duty. It was not a mere economical arrangement. It was not a thing of temporal policy, but was to be held holy to the Lord. In their sorrowful wanderings through the wilderness, when the Lord rained manna from heaven, its hallowed hours were not to be appropriated even to the gathering of the sustenance of life. "And it came to pass that on the sixth day they gathered twice as much bread—two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, this is that which the Lord hath said, to-morrow is the rest of the holy Sabbath unto the Lord." Exodus xvi. 22, 23. See it again, in connexion with the moral law—the law which neither time nor the change of dispensation will abrogate; the law that was written by the finger of God upon the tables of stone,—that was given amid the flashing fires, the rolling thunder, the impressive grandeur of Sinai, "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." To the children of Israel its desecration was visited with most signal punishment. "Ye shall keep the Sabbath, therefore, for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done: but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death." Exodus xxxi. 14, 15. On the other hand, its pious observance was accompanied with divine benediction. Blessed is the man that doeth this—that keepeth the Sabbath from polluting it." Isaiah lvi. 2. "If thou turn thy foot away from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah lviii. 13, 14.

Coming down to the New Testament, we find that this day is

maintained in all its sacred associations and spiritual claims. He who came not to destroy the law, but to fulfil it, declared himself the Lord also of the Sabbath day. On this day his voice was heard in the temple, or in the synagogue, teaching the people "the word of life." As we have previously seen, it was connected with His resurrection. On this day the Pentecostal shower was given, and the infant church was baptized with the Holy Ghost and with fire: for although the day was changed, the *Sabbath* remained the same. Our argument is this: The Sabbath being a divine appointment, a moral ordination, supported by penalties, its right observance is necessary to secure our spiritual and eternal welfare.

The Sabbath promotes our spiritual interests, by giving us respite from the bustle and turmoil of worldly intercourse and worldly society. The natural tendency of such intercourse is to secularize our views and feelings; and unless carefully watched, it will drag the spirit down to earth. The element of worldly society is not the most congenial to the growth of piety; and had the Christian no respite, no time in which he could put the world away, and say to things of daily avocation, "Stand ye there," his onward course would be exceedingly difficult, if not impossible. Christians in the ordinary commerce of life, must interchange sentiment and words and actions with men who mind earthly things alone. They must do business with the sons of mammon. In these times of restless energy and eager competition, they must be active or sink. The times seem to get more and more worldly. The world is full of business and selfishness—almost every man making haste to be rich, and one man's fall only making way for another man's advancement. Day by day the votaries of wealth are sinking deeper into the "idolatry of covetousness." The bustle of life is perpetual—it is never out of our ears. The Christian cannot altogether escape from the influence of these things. As a man of trade he must, as far as is lawful and consistent, do as the world does, but he often feels that the atmosphere around him is damp and cold, and largely impregnated with that which is evil; but then his Sabbath is not far away, and he thanks God for it. It is to him like a cool and shady seat by clear fresh fountains, where all things tell of another world. It breaks upon him like the healing breeze of a summer morn upon the sickly invalid invi-

ting to renew his spiritual strength. No bustling after gold, no hasting to the market, no running to the workshop, no dealing out of weights and measures on this day, for it is holy to the Lord. On the Sabbath day he goes not forth to meet the sons of the world in their temples of commerce, but to join the sons of God in the courts of the Lord's house.

None will question that such a time of spiritual resting is needed by the Christian—needed, that his mind may recover its balance and his spirit its wonted calmness—needed, that on the wings of prayer and faith he may rise to the enjoyment of celestial good—that he may rub off the rust of the world, and gird his loins afresh—needed, that he may brace on the helmet firmer, the breastplate closer, and hold the sword of the Spirit with a stronger grasp—needed, that he may gather grace to glorify his Father which is in heaven, and go forth with sanctity in his life, and spiritual unction in his words.

The respite thus afforded to the Christian by the Sabbath from intercourse with worldly men, and the deteriorating influence of their conversation and habits, may be turned to good account *by communion with the people of God in friendly intercourse*. On this blessed day kindred spirits meet together. Its sacred hours should not be desecrated by feasts, by jovial parties, by visits of compliment, by the chit-chat of common life. These things bring guilt upon the conscience, and a blight upon the soul. But it is well for good men to meet and talk of "the things pertaining to the King," and the matters of the spiritual kingdom. During the week they have had perhaps scarcely an opportunity to say a word of comfort and encouragement to each other, but on the Lord's day they have time to tell of their mutual hopes and fears, their joys and sorrows, their conflicts and triumphs. With grateful joy and gushing love, they speak of God as their Father, of Christ as their Elder Brother and Mediator, of the Spirit as their Holy Comforter. They speak of the shortness and uncertainty of human life, and anticipate heaven as their future home. Thus blending their sympathies and their prayers, they strive to get near to the Redeemer, and hide themselves more fully in the Rock of Ages. Oh, how thankful we should be for the Sabbath that shuts out the world, and bids the men of pleasure and of sin stand by, while we gather strength and hope!

The Sabbath is adapted to confer incalculable good both upon individuals and general society by affording opportunities for public worship. "Thou shalt worship the Lord thy God, and him only shalt thou serve," is a standing and unalterable law of the Moral Governor of all things. And, moreover, men in all ages and in all lands, with one or two very questionable exceptions, have felt the need of worship; and under the impulse of a deep conviction of dependency, have worshipped gods of one kind or another. But the Sabbath, as a divine institution, connected with the broad principles of Christianity, seeks to set the world right in this matter by teaching them to bow before the throne of Him who is God alone. We grant that the worship of God should not be confined to the open sanctuary and the "great congregation." Every homestead should be a sanctuary, and every heart a sacrifice, yet, nevertheless, public worship is harmonious with the divine requirement, and of immense good to the world at large. Under the Jewish economy a temple was built, and a form of public worship established, and men were required to "go up to Jerusalem" to present their offerings. The Lord Jesus, as the Bringer-in, of a "better covenant," did not do away with public worship, but rather confirmed it; and *we* are commanded not to forsake the assembling of ourselves together. The truly pious have always delighted in this service. "I was glad," said the Psalmist, "when they said unto me, let us go unto the house of the Lord." "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth;" and still the pious say, after refreshing themselves in the sanctuary, "How amiable are thy tabernacles, O Lord of Hosts." For this holy service, the Sabbath is especially adapted. Happy the men, happy the nations, who thus employ the day of rest. Few scenes on earth can vie with a Sabbath's morning or a Sabbath's evening calm and tranquil service. The minister, the messenger of Heaven, having the word of life in his hand, and truth upon his lips—the parent and the child, the husband and the wife, the master and the servant, the rich and the poor, all met together, and bent in reverent adoration before the Lord of all. Now is heard the high song of praise, and prayer's deep holy breathing. Then comes the forgiving mercy, the hallowing power, the subduing grace, the outpouring of a Father's love. Now the ignorant are

instructed, and the weary are at rest, and the sorrowful are comforted, and the weak are strengthened, and many go away as "giants refreshed with new wine." Let the Sabbath desecrator go to his folly and amusements; let him revel in fields of pleasure—he shall come from all dissatisfied and guilty; but he who sanctifieth the Sabbath to the Lord, shall have the reward of a good conscience and a peaceful heart.

This is the day which has done more to advance the spiritual interests of mankind, by religious services, than any other day. Men have flocked to the temple, and heard words of life they would not otherwise have heard or known. It is the day for the lifting up of Jehovah's voice, and the putting forth of the Spirit's mighty energy. On this day the terrors of the law are thundered forth, and Calvary speaks in tones of solemn tenderness and power. It has been the birth-day of many souls, and a season of holy rest to many weary pilgrims. It is the world's abiding jubilee. "By this day earth is distinguished from hell, where there is no Sabbath; and assimilated to heaven, where all is Sabbath." In the eloquent language of Dr. James Hamilton, "It is the day when, with our sinless progenitors, you may take the tour of Paradise, and listen to the anthems of a newly-created world. It is the day when, along side of Enoch, you may feed the flame of devotion, and try to divine the wonder, and imbibe the ardour of a walk with God. It is the day when you may bid Jacob's star twinkle anew, or Zechariah's fountain flow amain. It is the day when you may take a pleasant walk to Bethany or Emmaus, or a fourth disciple ascend Tabor with Peter and James and John. It is the day when with Mary you may clasp that cross which quivers no longer, and look up to those pale and painless lips, which need never repeat, "It is finished," and gaze on that countenance in death so divine, and beneath its thorny crown so blissful and so benign, till it says to you 'Be of good cheer, thy sins are forgiven.'"

This day fills the soul with thoughts of heaven. It points with unquestionable clearness to the "better land," where there remaineth a rest, a Sabbath-keeping to the people of God. Its holy hours whisper to us of the land of peace, where the wicked trouble not, and the weary rest. It is balmy with the breath of immortality. It leads the spirit onward to another life. It would gladly stop the bad man in his folly, tell the worldling

that the time of final reckoning is at hand, and bid the philosopher dip the pen of his learning in immortal springs. The week is an emblem of life, with its toils and conflicts, the Sabbath is an emblem of Heaven, with its purity and love.

But there is one advantage flowing from the recurrence of the Sabbath, as a day of public worship, which has been already alluded to, but which deserves more explicit mention. On this day *the word of God is unfolded and enforced*. The preaching of that word is the great instrumentality for effecting the moral renovation of the world. To us is committed the ministry of reconciliation, that men may be instructed in the "mysteries of the kingdom." The Gospel is to be proclaimed as the sovereign antidote to the ills of mankind, but "even the Gospel without the Sabbath would have done the world little good, for without the Sabbath the world would never have taken time to attend to the Gospel." I verily believe that in proportion as Gospel truth is embraced and loved, individuals will be happy and nations safe. To the one it gives peace, and around the other it builds a strong wall of defence. Bible truth is a mighty rock against which the waves of democracy will dash in vain, and the shafts of infidelity fall blunted and broken. It will plant an effectual barrier against the deep and stealthy streams of Popery, and preserve to us our Protestantism in its freeness and glory. But how little would Bible truth be known were it not for the Sabbath-day. The Bible and the Sabbath are so closely linked together that you cannot separate them; united they are the stability of any nation.

We have recently seen the continent of Europe shaken to its very centre, and convulsed with the throes of terrible revolutions. Governments have been upset, thrones demolished, crowns dashed to atoms, sceptres tossed about as playthings, kings and governors banished into exile, and yet England has stood firm as a massive rock amid a raging sea, and appears this day as a mighty mountain rich with verdant green, clothed with joyous liberty. Why is this? The reason, I believe, is, that we have in some measure, as a nation, sanctified the Sabbath and honoured the Gospel. For the last few years we have had to mark the struggles and anarchy of a neighbouring nation. Many times has the demon of revolution driven its car over the beautiful land of France, but almost invariably led by men who

have despised the Sabbath. Often have her streets been crimsoned with the blood of her bravest sons, and their dwellings have been scenes of terror and alarm. My settled conviction is, that the greater part of her calamities is brought about by the wanton violation of the Sabbath and the consequent rejection of the simple Gospel of Christ. I will not intrude upon the subject of Sabbath desecration, as it will be brought before you by another lecturer, but perhaps I may be forgiven if, for a moment, I refer to Paris and its Sabbath profanation. I have laboured there for a time, and seen it in all its appalling magnitude. Instead of the Lord's day being honoured, it is, of all others, the day for business and pleasure. Passing along the thronged streets, we witness the open shops, the gay equipage, the noisy carts and waggons, the multitudes at their business, the many at their pleasures, the crowded gardens, the feasting restaurants, the open theatres, the cafés, full of loungers and news-readers; you see men sawing wood, erecting buildings, making bargains; there is the "slaying of sheep and the killing of oxen;" your ears are assailed with the cries of showmen, jugglers, trick performers, vendors of fruits, flowers, and various other things. The day is not forgotten, but it is remembered for awful purposes. Being a kind of market day for pleasure, the tradespeople expect it will yield a better harvest than other days, and hence all the shops are decorated with the greatest possible glare of attractiveness. This is the day for all special and particular festivals and sights. There may be seen promenades on the Boulevards, races on the Champ de Mars, balloon ascensions at the Hippodrome, dancing in the various gardens, and exhibitions at the various theatres. On this day men flock to amusements and sin with an eagerness which neither propriety nor religion can restrain. How can God throw his protecting shield around such a nation as this? How can He be expected to hold the "wrath of man in bounds" when His name is blasphemed and his authority trampled upon in such a wholesale manner? The only panacea for all the evils of France is to hallow the Sabbath and obey the Gospel. Till then, her statesmen will legislate, her poets sing, her philosophers write in vain. Where the Sabbath is neglected and trampled upon, sin and darkness are rampant; but where it is revered and sanctified, grace and safety are the heritage of the people.

A day thus laden with blessing cannot be too highly prized. Adapted as it is to our intellectual and moral nature, suited to advance our religious welfare, throwing around our nation a shield of defence, it becomes one of the richest of the gifts of Heaven. And yet there are men who clamour for its extinction, men who ask that it may be blotted out; but it is far too precious to the man and to the Christian to be blotted out,—far too precious in its privileges and its blessings to be put away. Blot out the Sabbath, and no longer will the salutary lessons of the Bible lead ungodly men to repentance and life,—no longer will the silver clarion of the Gospel proclaim liberty to the captive,—no longer will the sacred thanksgiving of the church on earth mingle with the sweeter and purer harmony of the church above,—no longer will ordinances quicken, or the soul be comforted, or grace be triumphant. “Blot out the Sabbath, and darkness will cover the earth, and gross darkness the people; sin will reign; Satan will walk through the earth in all the frenzy of his long-wished-for usurpation, and death and hell will follow in his train; blot out the Sabbath, and in one mighty crowd of pilgrims this world’s population would march quietly on to the gulf of remediless ruin.”—*Dr. Spring.*

It remains only that we view the Sabbath *in its social aspect, or as it is calculated to advance our domestic comfort.*

It is difficult to conceive of any arrangement more replete with kindness to man than that of social life. God has clearly demonstrated his wisdom and goodness by “setting the solitary in families,” by dividing the great world into smaller circles, and thus calling forth mutual sympathies of the purest and strongest kind. The advantages flowing from this arrangement are incalculable. It is suited to our nature and wants. It is essential to the preservation of social order and the practice of virtue. Take away the barrier of domestic life, and you open a flood gate of crime, and prepare the way for a general and rampant licentiousness. The benevolent design of such a constitution of things is unquestionable. It is a remnant of the holy and pure life of Paradise. It affords opportunities of good which a different state of things would not have given. It makes provision for the blending of feelings, the sharing of joys and sorrows on the part of those who are bound together by the closest and strongest ties. It throws around the helplessness

of infancy the guardianship of the purest love. In the little world of home the character of man is to a great extent moulded and the manners of the future formed. The influence of the domestic circle is of all others the most enduring and important. It is lasting as time, and extensive as the world. It is felt in every rank, in every station, in every business of society. It clings to us perpetually. We cannot shake it off. What we are at home we shall be abroad—what we are in the family we shall, to a very great extent, be in the world. If our home scenes and home associations be elevated by piety, our general carriage and deportment will be virtuous; but if, on the other hand, they are connected with a neglect of religious duty, our conduct will at least be vacillating and uncertain. It is important and necessary therefore, that every available means and established institution of a religious kind, should be brought to bear upon our domestic interests, and nothing will more effectually promote these than a strict observance of the Sabbath. We must have noticed that the social aspect of the Sabbath is kept in view in that precept of the Decalogue which enjoins its observance, “But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.” Exodus xx. 10.

But to be more particular: *The Sabbath, by its very nature and requirements, tends to promote our domestic interests, by leading to economy, moderation, and social peace.* Its right observance is part of that religion which requires that our “moderation be known to all men,” and that we live “soberly, righteously, and godly in the present world.” Where it is duly regarded, health is promoted, the good things of life are rationally enjoyed, and mutual help is cheerfully afforded. A Sabbath’s influences, even on social arrangements, do not end with the day, but are carried forward through the entire week, and just in proportion as the day has been improved or abused, are the members of families happy or wretched. Suppose there had been no Sabbath, but life had been one long working-day,—a time of incessant toil—of labour, without any divinely appointed interval of rest, how destructive this would have been of social order and domestic happiness! Health would have been wasted,

the mind would have become enfeebled, and the heart embittered. Under the pressure of such continued labour, the spirit would have sunk, and no time would have been afforded for the cultivation of the sympathies of our nature, or for the fostering of those tender feelings which give to domestic life so sweet a charm. In such a state of things, we should have had nothing but a stern winter and a dark day ; but the Sabbath brings light to our homes, and wraps around the family circle the evergreens of mutual love and trust. The temporal advantages flowing from the right use of the Sabbath to families, and especially to the families of the working classes, is proved by experience and fact. By the arrangements of English society, the great majority of working people (and it ought to be so without exception) have its hours to themselves. Now the difference of those who keep holy the Lord's day, and those who desecrate its hallowed hours is, in thousands of instances, marked and plain. Often does it happen that the man who profanes it, takes his week's earnings on the Saturday evening, or on the Lord's-day, to the beer-shop, the tavern, or to the gin-palace, and there squanders, in dissipation, that which should make his home cheerful and his family happy. He riots on the Sabbath, and almost starves during the week. Instead of being the light and centre of the domestic circle, the strong arm on which the wife and children can lean with confidence, he is its bane and curse. But he who remembers the Sabbath-day to keep it holy, brings home his honest gain, and his partner meets him with a smile, and his offspring call him blessed. You may frequently see two families dwelling in the same neighbourhood, working at the same employment, containing the same number of members, and in all ordinary things having the same advantages. Enter the dwelling of the one, it looks forlorn, desolate, cold, as if some evil genius had settled down upon it. Enter the dwelling of the other, the fire burns merrily, and the hearth is clean, and the furniture all bright and good, the family Bible is on the stand, the head of the family is in his place. It is plain that harmony dwells there, and the dove of peace has found a nestling place. If you inquire the reason of this difference, you will find the one has virtually no Sabbath, the other keeps it holy to the Lord. But it may be said that this difference is not universal. We readily admit that it is not. But he who passes through the

world with an observing eye and an impartial mind, will find that it exists to a fearful extent. Those who are called to visit the working people in large cities, crowded towns, or even in quiet villages, can almost at once point out the dwelling of the Sabbath breaker by its squalid and cheerless appearance. On the other hand, though the observer of the Lord's-day may be poor, yet there is an external decency, a gentleness of demeanour, a quiet air in his dwelling, that plainly says, "This is the abode of a family who love the day of rest, and honour Him who is Lord of the Sabbath." Oh, how much family misery might have been prevented by the strict observance of its sacred duties. How many ample fortunes have been squandered, how many honourable names have been stained, how many homes that might have been happy have been broken up, by the evils connected with its neglect. Many a father has gone weeping to the grave, many a mother has lain down in death with heart bleeding and torn, many relatives have sat in hopeless grief, through the dissipation of a profligate, whose first step in crime was the violation of the Sabbath.

But the Sabbath, in its social aspect, is of immense value, by reminding the different branches of the family that it is their duty to impart and receive spiritual good, and by affording them ample opportunities of doing so. Its influences upon a religious household are salutary in the highest degree, and its advantages are unbounded. It is so in reference to parents or the heads of families. That divinely appointed ordinance whereby human beings are bound together in the relation of husband and wife, is of all earthly ties the closest and the holiest. It is an emblem of that deep love which subsists between the church and her Head. It gives rise to peculiar duties, and intimate is the connexion between the right discharge of these duties and the keeping of this day. Persons bound together in this relationship have many wants in common, and many interests that are identical. They are one. They are bound to care for each other's souls. They should strive with trembling to promote their mutual advancement in holy things. Now the "sacred leisure" of the Sabbath affords them an opportunity of doing this. In the bustle of the week they can only speak hasty words; but on this hallowed day they have time for converse and prayer. They go hand in hand, heart to heart, and bow before the throne

of Jehovah, and linger at the mercy seat of their Father God. They go to the sanctuary in company, feed upon the bread of life, and then return to the family to shed a blessed influence on all around.

But closely connected with the duty of rendering assistance to each other on the part of parents is *that of instructing their offspring, bringing them up in the nurture of the Lord, and as far as possible leading them in the way of all truth.* To the care of parents are intrusted precious treasures, spirits destined for eternity. The group of young ones gathered round them will have to go forth into a world of wickedness; they will have to fight the battle of life, and much depends upon their early training how that battle will be fought. The mother knows not what the babe that hangs upon her breast is destined for. The father knows not what the little boy who prattles by his side may have to do in the world; but this is certain, each is a candidate for another life. How heavy then is the responsibility—how important the task—how momentous the consequences of parental guidance! There are thousands of parents who are willing to testify, that while they endeavour to discharge their duties in the fear of God, their efforts would be comparatively abortive were it not for the help and the opportunities supplied by the recurrence of the Christian Sabbath. I would not for a single moment be understood to intimate that religious instruction and direction should be confined to this day. God forbid. The right-minded parent makes provision for the daily sustenance of his offspring, and daily should he strive to set before them the bread of life. Every day, if at all practicable, should the word of God be read and expounded, that it may become the guide of their future life. Every morning and evening should the sacrifice of prayer and praise be placed upon the family altar. With a father's authority and a mother's tenderness should the children be led to the duty of private devotion; and yet the Sabbath is pre-eminently adapted for the discharge of these duties. The quiet, the holy calm of this blessed day is in unison with the holy work to be done.

We have sometimes heard it insinuated, that the necessity for home instruction is in a measure superseded by the institution of Sabbath schools, and the services of public worship. To these, children may be sent, and placed under the care of effi-

cient teachers. That Sabbath schools are an immense blessing to the land, none will surely question. They are a part of the glory of our nation—they are as a nursery to the church. As institutions to meet the case of children whose parents care not for the day of the Lord, who are regardless of the moral and spiritual interests of their offspring, they deserve our warmest support; but it is a great mistake to suppose that they do away with the duty of parental instruction. Nothing can supersede *that* duty, and it is scarcely possible for any teaching to be so effectual as that imparted in the sanctuary of home. The teacher has not the same authority, he has not the same hold upon the heart, he cannot have the same interest in the child, as the parent. No, if you would have your children rightly instructed, if you would have them rise up to call you blessed—if you would have them become good citizens and useful men, you must devote to them a portion of your Sabbath time. Make them feel that on this blessed day you are alive to their spiritual good. Water your instructions with your tears—harrow them in by your prayers, and they will yield a goodly harvest of precious fruit.

If the Lord's day be sanctified by social and cheerful devotion, if everything gloomy and cold be excluded, if the head of the family meet his children and domestics with a Christian smile, the constant recurrence of this day is hailed with pleasure. There is something exquisitely beautiful and irresistibly impressive about a Sabbath thus spent. There is a blending of hallowed feeling that cannot well be described. The father is the priest of the family, the mother partakes of the same spirit, the offering is put upon the altar, they adore the Crucified One, they praise the Lord their Maker, they seek to robe the day in all that is attractive and interesting. The day thus improved opens a door for the "full influence of all that is most precious and venerable in the domestic economy—parental instruction, parental authority, parental wisdom, parental piety, and parental love!"

Impressions made upon the young and tender mind are of all others the most enduring. They are engraven as on brass. The roll of time cannot destroy them, the heat and bustle of the world cannot burn them out, the waters of sorrow cannot wash them away. No reminiscences are so grateful, or so frequently

called up, as those connected with Sabbath scenes, Sabbath duties, Sabbath prayers in a father's home. Many a son tilling the soil of a foreign land—many a daughter dwelling far from her native home—think upon the time when, with infant voice they joined their parents in the Sabbath service of a quiet home. We grant that many have turned away from such instructions and associations, and plunged into fearful crime. Parents cannot give their children grace, but Eternity alone will disclose the numbers that have been brought to God by means of the right improvement of the Sabbath in the domestic circle.

How wide is the contrast between the families in which the Lord's-day is broken with reckless wickedness, and those who "call the Sabbath a delight, the holy of the Lord, honourable!" In the former, God has no altar and religion no sway. Works of fiction are preferred to the oracles of truth, the society of sinners to the fellowship of saints, and the pleasures of the table, with the songs of the Bacchanalian to the service of the sanctuary, the joys of salvation, and the anthems of Heaven. On such families the Sun of Righteousness shines not, and the dews of Divine influence rest not. In them the storms of discord howl, the treasures of wickedness are laid up, and upon them the fury of the Lord is sooner or later poured out. But in the latter, grace and mercy dwell. Parents are affectionate, and children obedient. Brothers and sisters are kind and gentle, and servants faithful. Mutual love, like a golden chain, binds them all together. Light is in their dwelling, and the God of Jacob in their midst. He who blesseth the habitation of the just, will have them in his keeping. They shall go in and out before Him, and dwell securely. The keeping of the Sabbath will help to strengthen them in love and grace, until they are brought to mingle with the great family in the land of light and glory, and for ever worship Him "of whom the whole family in Heaven and earth is named."

In bringing these remarks to a close, let me urge upon all present the duty of a uniform sanctification of the Lord's-day. Thank God, we have a Sabbath. It is secured to us by Divine appointment. It is our common birth-right, and no man can rob us of it. As we love our nation, as we prize our privileges, as we value our liberty, as we care for our families, as we are anxious for the prosperity of Zion, as we are jealous for the

honour of God, let us use it well. Its religious observance will give stability to the throne of our beloved Queen, and add another gem to her already brilliant crown. It will gird our nation with strength, make our homes happy, our lives useful, our death triumphant, and prepare us for the keeping of a holier Sabbath in another and happier world above.

LECTURE V.

BY THE REV. JOHN COX, MINISTER OF QUEEN STREET CHAPEL.

SUBJECT.—*The Sabbath :—The opportunities it supplies to the people of God for general usefulness in the service of Christ.*

The admiring Psalmist, while contemplating the character and actions of Jehovah, exclaimed, "Thou art good, and doest good." The Sabbatic institution is at once a proof of the truth of these words, and a paraphrase upon them. It also affords a special opportunity for experiencing that God is good, and of imitating the Divine benevolence, "by doing good to all men, especially to them who are of the household of faith."

Real religion consists in sympathy with God. Brutes cannot sympathize, and unrenewed men will not, Ps. xcii. 5, 6; only the people of God can or will do so, and to do this is their high privilege. This sympathy includes delight in God's character, diligence in his service, and fervent desires for his glory. These holy emotions and tendencies are the results of reconciliation by the cross, and renewal by the Holy Spirit, while at the same time they are evidences of interest in spiritual relationship; for all whose tastes and habits are Godly, are the sons and daughters of the Most High God.

To sympathy with God in one divine institution, you are now more particularly to be invited. You have had instruction on this important point, and now, I beseech you to "suffer the word of exhortation." The divine origin, permanent obligation, wise adaptation, and merciful design of the Sabbath, have been clearly proved; you have been shewn that it comes from God's throne of authority,—reveals God's loving heart, and is identified with his honour and worship; and surely it behoves us to

ask how have we treated it hitherto?—can we in any way improve upon the past?—and are we willing, after seeking pardon for our short comings, to devote ourselves more unreservedly than ever to God's work on his own holy day?

Without further preface, I will endeavour to glance at the topics presented for our consideration this evening. There are four subjects which may be pointed out by so many words, each containing a question, which we will endeavour to answer—*Who, what, when, and why.* *Who*—to whom shall we appeal?—"the people of God." *What* is called for?—"usefulness in the service of Christ." *When* is the *best* opportunity for this service?—"the Sabbath;" and *why* should the people of God thus employ their Sabbath time? Various reasons will be hereafter assigned.

We appeal to the *people of God*. The people of God are a covenant people, and as such we call upon them to glorify God on his own day. The Sabbath was first instituted when man was *in covenant with God*. Adam was peculiarly "the son of God;" and immediately after his creation, his heavenly Father instituted and kept the Sabbath; and by his example made it obligatory on his new made son to do the same. Had Adam continued in innocence, and become the father of a sinless race, there can be no doubt but that all his children would have been under obligation to have kept the Sabbath also; for they, like their father, would have been in covenant with God. We may just observe, in passing, that surely sin has not set *duty* aside, however it may have destroyed inclination to duty, especially if we consider Adam as the father and representative of all mankind.

God gave Israel the Sabbath at the same time that he took them to be his peculiar people and special treasure. He says by Moses, "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you," *Exod. xxxi. 13.* For breaking this sign of the covenant, as much or more than for any thing else, they were cast out of their own land, and sent to Babylon. During these seventy years of captivity, "the land kept its Sabbaths," while the people learned the value of the institution, and the folly and danger of profaning it. God grant that Britain may not by her imitation of their conduct

draw down a similar chastisement from God. The history of Israel, in connection with the profanation of the Sabbath, is a most telling point, and worthy of being well searched out and pondered. But we only refer to it now in order to establish the fact that it was as *the people of God* that the Sabbath was anew committed to their trust, and to remind you of what the apostle says, that the things which happened to them were for types or examples to us. 1 Cor. x. 11.

Advancing on to the Christian Sabbath—the Lord's-day, it is worthy of observation, that when the Lord of the Sabbath, the Lord of Glory, arose from the dead, his very first words referred to *relationship*, “go tell my *brethren* I ascend to my father and your father, to my God and your God.” To those brethren he appeared that evening, when met in solemn and sorrowful assembly, and breathed over them, and over the first Lord's-day, the calm, the consolation of his own blessed benediction, “Peace be unto you.” From that day to this, I believe, on every first day of each returning week, some of his brethren have met to receive his benediction, to rehearse his praise, and renew their vows of loyalty and love to him. Here, then, we again find the people of God, or men in covenant with God, at the *last* alteration which has taken place with reference to the Sabbath.

But there is one scripture which was very appropriately cited in a previous lecture, and proved to belong to times subsequent to the Jewish dispensation, which I would again quote as apposite to my design; it is Isaiah lvi. 1—6, “Thus saith the Lord, keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, the Lord hath utterly separated me from his people; neither let the eunuch say, behold, I am a dry tree. For thus saith the Lord, unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters; I will give the man an everlasting name, that shall not be cut off. Also the sons of the stranger that join themselves to the Lord, to serve him, and to

love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant." Here we find the people of God, and the Sabbath are associated together, and we are, I think, instructed in this important truth, and this is the practical point to which I wish to bring you, *that none can keep the Sabbath aright who are not in covenant with God.* By being in covenant with God, I do not mean any external connection, but an interest in that spiritual relationship which includes union to Christ—adoption into God's family, and the indwelling of the Holy Ghost: without this, we have only "the form of Godliness without the power;" without this, religion is a solemn cheat practised upon the soul; without this, all Sabbath-keeping, however decorous and devout, and however useful in some respects, will prove only a clean road to the pit of destruction.

Ah me! it is a fearful and terrible thought,—a Sabbath-keeper lost for ever! And it must be borne in mind that the broad road is wide enough for the habitual Sabbath-breaker, and the external Sabbath observer to be found among "the *many* who walk therein." They may be so far apart as scarcely to see each other; and yet both must meet at last. If pride, covetousness, injustice, carnal-mindedness, and unbelief, stain the hands and possess the hearts of professors of our holy religion, God says, "The Sabbath, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." Are we then really and spiritually the people of God? Have we subscribed our hands unto the Lord, and yielded ourselves to God? God requires the heart, and his own people long to give it him, wholly and for ever. They delight themselves in the Lord, and though constantly mourning over their coldness, and hourly crying for quickening grace, they really love Him supremely. Love is loyalty, and those destitute of it, will not be owned by the great heart-searcher. Just think of a disloyal or traitorous courtier present at a royal feast, and drinking the sovereign's health; while all the time a weapon is concealed about his person, with which he would fain take away the monarch's life, whose name was recently dropping from his lips in honied accents! Think of such an one, and then think of those whose hearts are unreconciled to God, who are his enemies by wicked works, and

who yet are found in God's house on every Lord's day, using the most loving and loyal expressions, and say is there no similarity? If such persons should enquire—"what shall we do then, shall we give up our attendance, and join openly the ranks of the wicked?" I answer, what should the nobleman do, whose case we have just supposed? Would you advise him to leave the court, draw out his concealed weapon, and use his influence to induce others to join him in open rebellion? Had he not better throw away his dagger, confess his fault—submit to his sovereign, and having obtained mercy, serve him with gratitude and love? With all affection and earnestness, we would say to every alienated heart, "Be ye reconciled to God." Go to Christ who invites you, and find rest; and then you will rightly keep the Sabbath. Abide in him, and then you will be anxious to walk as he walked. This is his order; do not seek to alter it, "Come to me;" "abide in me;" "follow me." Man's order is to endeavour to change his state by altering his character. God's order is to change a man's state, and thus renew and remould his character, first to pardon, and then to purify. "What shall we do, (said the Jews to Jesus) that we might work the works of God?" The Lord did not tell them to "Remember the Sabbath-day, or to honour their father and mother," &c.; but he said, "This is the work of God, that ye believe on him whom he hath sent." Till this is done, nothing is done. The soul remains without God—without hope—without strength; but to those who receive Christ, God gives power to become his sons. He says of them, "They are my people, and they say the Lord is my God." And *then* they say, "Lord, *what* wilt thou have us to do."

This is our *second* point; and as we have considered "the people" in connection with "the day," we shall do the same as regards the service, and thus study the *what* and the *when* together. This will conduce to greater unity, and the sooner relieve your attention.

The people of God are described as "A peculiar people, zealous of good works." God has provided in the church and in the world a large *sphere* for the exercise of this zeal, and in the constant recurrence of Lord's-days, a suitable *season* is also furnished. CHRIST is to be served. The apostle says to God's people, "Ye serve the LORD CHRIST;" what a glorious master!

what honoured and happy servants! "His service is perfect freedom." Christ should be served by inward and external worship on the Lord's-day. The meditations of the closet,—the worship of the family,—the prayers and praises of the sanctuary, should all be attended to: all done heartily as unto God; all done in the name of our Lord Jesus. But we should serve him also by "*general usefulness*." The Sabbath was originally designed for *contemplation*, and when this is attended to properly, *communion* will be enjoyed; and if we realize fellowship with the Father and with his Son Jesus Christ, the result will be *consecration* to the service of God. The *devotedness* which springs out of *devotion* will last longest, do most, and be the means of stirring up and stimulating others.

The highest usefulness as regards man, is found in connection with *the service of Christ*. Other efforts may make more noise, obtain greater attention, and gain more plaudits and rewards from man; but the service of Christ is watching for souls, decision for God, and labour for eternity. To amend man's physical condition, to refine his manners, to inform his intellect, or in any way to lessen the aggregate of human ignorance and misery is truly desirable; and all efforts tending thereto are praiseworthy; but such labours do not touch the seat of his disease, or at all adequately meet the exigencies of his case. If you can enlighten his dark mind, quicken his torpid conscience, restore his alienated affections back to God, and induce him to choose the better part, then you confer real blessings upon him. You also do that for him which will powerfully tell upon him for good, even as regards his physical and social condition; you have introduced him to real happiness in time,—to happiness which eternity will mature and perpetuate. Such a great change can only be effected by the power of the Spirit of God; but he works by the means of the truth, as ministered by the instrumentality of those whom he has graciously renewed.

Sabbath endeavours to be useful in the service of Christ, should have reference both to the souls and bodies of our fellow creatures. We should endeavour to disseminate truth for their souls, and seek by every means to lessen or alleviate the pains and wants of the afflicted and distressed. In thus acting, we shall imitate Him who went about "Preaching peace, and doing good." The Sabbath day was with the Lord Jesus a day of

preaching and of healing. Then specially and plentifully truth flowed from his lips, and tenderness overflowed from his full heart. It would abundantly repay us to search the evangelical narrative, in order to trace *the Sabbath steps of Jesus*. The man with the withered hand,—the daughter of Abraham, bowed down for eighteen years,—the poor cripple at the pool of Bethesda, who had lain thirty and eight years in his sad case,—the man with the dropsy, and the young man born blind, who afterwards bore such a noble testimony for his kind healer, John ix., were among the trophies of the Saviour's Sabbath day mercy. Then, too, he lifted up his voice in loving invitation to the sick in soul, to the burthened in spirit, and shewed, both by example and precept, "That it *was* lawful to do good on the Sabbath day." His enemies tried to convict him of being a breaker of the Sabbath. "Therefore, said some of the Pharisees, this man is not of God, because he keepeth not the Sabbath day;" they said that he could not be a prophet, because he allowed the people to come and be healed on the Sabbath day, and had bidden one whom he had healed "To take up his bed and walk;" but with all the meekness of wisdom, he rebuked their foul calumnies, vindicated his own character, encouraged other needy applicants, and drew forth the plaudits of the beholders. While thus labouring for the glory of God and the good of man, he still *kept* the sabbath, both in its letter and in its spirit. He rested in God, while he laboured for man; and no tranquil Sabbath morn which ever dawned upon our world, could adequately image forth the holy calm of that heart, which was so full of love to lost man, Foolish and wicked men, to think to accuse *him* of breaking God's law! Why, he was the law personified,—a far more glorious representation of it, than that written on stones. He was the law *fulfiller*, "made under it,"—and here we find our righteousness. He was, and is, Lord of the law; and we are "under the law to him," and consequently observe the Sabbath on his authority, and according to his pattern. He came "not to destroy, but to fulfil;" and we are sure that he has destroyed nothing which is illustrative of his Father's goodness, and productive of happiness to man; and we believe that the Sabbath is both.

It may be well just to mention in detail some of those fields of christian labour in which God's people should be found on

the Lord's Day. First, in point of importance, is *preaching the word*. This should be done in season, and out of season ; but can best be done on the Lord's Day. Then the pastors address the stated congregations over which God has placed them, and the evangelists go forth to their work in the villages ; and all honour to the men who, though working for six days for the bread that perisheth, devote part of the Lord's Day in going out into the highways and hedges, to compel men to come to the marriage feast. Those persons must love order better than souls who, in the present state of things, do not rejoice that such an instrumentality is at work. Good Mr. Newton observed, that if a destructive fire was raging, and help was much needed, who would complain that certain persons helped to extinguish it who did not wear a fireman's dress ? The Lord of the harvest send forth more labourers into the harvest !

There is the Sabbath School, a most important sphere of labour, and one which should not only afford employment to our young people, but in which christians of more mature knowledge and piety should seek to do good. The beneficial influence of Sabbath Schools has been incalculable already ; and many more benefits might result, if more prayer and piety were laid out upon them. *There are the sick and sorrowful!* How cheering the visit to the lonely room, or the lowly bed. Such labours of love make the widow's heart to leap for joy ; and an abundance of such cases may be found for those who, like the man of Uz, search them out. *There are the careless and ignorant.* To many of these easy access may be gained. A kind word may do wonders, and, under God's blessing, win back the heart from its wanderings. The religious tract, of course, will be your companion, and you will do well to sow the seed of truth beside all waters. To those within your own dwelling I do not refer, as you were instructed respecting this subject in the last lecture. These, as well as friends and relations at a distance, will not be forgotten ; and there may be cases in which a letter full of Christian love and earnest pleadings, bathed well in prayer, may be safely written on the day of God.

In these and other Christian efforts, the Lord's day "supplies an opportunity for general usefulness in the service of Christ." We must not neglect other opportunities of doing good, but should especially improve these. It is a sad sign when

professing Christians put away their religion with their Sunday dress. This is formality of the worst kind. Such religion is an isolated thing. It resembles a stagnant pool, instead of a flowing brook; but we feel persuaded that if persons acquire the habit of zealous effort on the Lord's Day, they will be most likely to carry their religion into the week, as opportunity offers.

Activity is the genius of the Christian Sabbath. Herein it differs in some degree from the Patriarchal or Jewish Sabbath. The seventh day commemorated the fact of Jehovah *resting* from all his works, the Christian Sabbath commemorates the triumph of Jesus, and his entrance upon a new life of ceaseless activity and official service. During the Jewish Sabbath he rested in the grave, early the next morning he left the tomb triumphantly. The old Sabbath tells us of what was begun and finished, the new Sabbath of what is so gloriously commenced, and which must go on to the triumphant conclusion. Hence its name, "the Lord's Day," the day which the Lord hath made, —made special,—made sacred,—made sublime. Christians would do well to study the *first* Christian Sabbath, even the day of the Lord's resurrection, with reference to the activity displayed therein. Oh, it was a day of intense excitement! Not to dwell on angelic ministrations and messages, not to linger round the loving service and joyous journeys of the honoured women; think of Jesus, and trace the beginning of his resurrection life. He rose early, and appeared first to Mary Magdalen, and pronounced her name as he alone could do; then he shewed himself to the loving women, greeting them with "All Hail!" next to Peter, how or where we know not, but so it was; for Jesus loved and still loves to dry up the mourner's tear, and bind up the broken bleeding heart, on his own blessed day. After this comes the wondrous walk to Emmaus, with its graphic and heart-stirring incidents and disclosures; and last, not least, in the evening, "when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and said, 'Peace be unto you.'" What zealous love do we here trace! and may we not infer that as he is still the same Saviour, his people may expect on his own day special discoveries of his grace and glory? Should not the disciples of such a Lord be active also? If we possess his resurrection life,

we should seek to imitate his active love, and endeavour, in conformity to him, on his own day, to seek communion with his people, to spread the good news of his victory, and to minister comfort to the sorrowful and distressed.

In imitating the Saviour's activity, we shall share the Saviour's rest. There is rest in service, there is comfort in duty. It is said of those glorious beings in the midst of the throne, that they rest not, day nor night, saying "Holy! holy! holy! Lord God Almighty!" yet have they no *unrest*; so in a measure will it be with those who serve God. They came to Jesus to give them rest. Yet he says, "Take my yoke upon you, and learn of me, and ye shall find *rest* unto your souls." Rest in wearing the yoke, in doing my will. Such go about doing good, but it tires them not, because they have an unction from him whom God anointed with the Holy Ghost and with power.

While considering the duty of Christian activity on the Lord's Day, we do well to bear in mind *the difference in the nature of the two dispensations*. The Jewish religion, although it provided for the reception of proselytes, did not lay upon its professors the duty of seeking to convert persons to their faith. It was not *aggressive* in its character. But Christianity *is* aggressive, and *we have a command* "to go and preach the Gospel to every creature;" and when should we be able to do this in our busy land, if we had not the Lord's Day? The Christian Sabbath supplies an opportunity for usefulness, and a season for labour, of which we should gladly avail ourselves. Take away our Sabbath, and how could we get congregations, or muster children to be instructed? The Lord's Day is one of the bosom friends of divine truth. It provides a market day, during which a gentle voice is heard, saying, "Buy the truth, and sell it not." It bids Vanity Fair suspend its noise, and hide its worthless baubles, while in tones of winning tenderness, it says, "Ho, every one that thirsteth, come ye to the waters, and ye that have no money, come ye buy wine and milk without money, and without price;" and then looking with deep compassion on the multitude, again exclaims, "Wherefore do you spend your money for that which is not bread? and your labour for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Alas! few heed the call, few hear the voice of the charmer, but all who

do, find the provision sweet, and the promise sure, and to all such God's voice is, "Let him that *heareth* say *come*."

We may, then, with reference to the Christian Sabbath, use the words of Jehovah in the Decalogue, "*Remember* the Sabbath Day to keep it holy." Remember *it*, and remember to *keep* it. Keep God's end in view, endeavour to have sympathy with him in his wise and beneficent design. God from the beginning blessed the seventh day, and sanctified it, viz., "set it apart for holy purposes." Let us also aim at this, while keeping the Lord's Day, and diligently enquire, what is the nature of that holiness which the Gospel requires on this holy day? It is not a mere ceremonial holiness, a cessation from worldly employments, or an attendance on divine worship, but holiness of a *spiritual nature* and *benevolent* character. An infallible expounder of the law tells us that its essence is *love*. It is all fulfilled in *one word*, "thou shalt *love*." We may be sure then that the *substance* of the fourth commandment is *love*. It was love which gave it, and the loving heart alone can really keep it. "To be in the Spirit on the Lord's day," or, in other words, to keep a Sabbath holy to the Lord, is to possess and manifest a religion of love. To have "the love of God shed abroad in our hearts," to feel the love of Christ constraining us to realize the love of souls as a strong and still deepening passion, is to have the mind of Christ and the heart of Christ.

It remains, in the third place, to state some *reasons* why the people of God should make the Lord's day a day of service, a day of usefulness. The reasons for obedience, if rightly considered, will furnish *motives* for action. These motives will be mostly of a persuasive character for "*we* are not come to the mount that might be touched, to blackness, darkness, tempest, the sound of a trumpet, and the voice of words, but we are come to Mount Zion, to Jesus, the Mediator of the new Covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel." Still, it is added, "For our God is a consuming fire;" jealous of his honour; therefore we should all set our hearts upon "having grace whereby we may serve God acceptably with reverence and godly fear." Heb. xii. 24 and 29.

The *obligations* under which God has laid you as his people should prompt to serve him. This subject is frequently referred to in connection with the Jewish Sabbath; take one illustration,

“And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day.” The consideration of their past misery, of God’s great mercy, and of their present state of privilege, were all facts which ought to have weighed with Israel, and stirred them up to keep the day of God according to the appointment; and their neglecting to do so in the face of all these inducements and motives, greatly increased their guilt and punishment. But *their* deliverance, brethren, was only a type of ours, and their privileges but shadows of our far richer blessings. Our bondage was sorer, our redemption infinitely more costly; we are redeemed *from* iniquity, we are redeemed *to* God, redeemed *by* the precious blood of Christ, redeemed *for* an eternity of blessedness and service; and shall not all this constrain us to active and zealous effort? What things ought we not to accomplish with such motive-power? “to what height should not our love ascend which hath such steps to mount by?” We are loved much, let us labour much, and count not our lives dear, so that we testify the Gospel of the grace of God.

Bear in mind that God especially *calls you* to this service. When David, in the fulness of his heart’s gratitude, presented his magnificent offering to God, he thus addressed his people, “Who then is willing to consecrate his service this day to the Lord?” He expected a response, nor was he disappointed. The Son of David thus addresses *us*, “If ye love me, keep my commandments; “occupy till I come;” “go work this day in my vineyard.” Shall we refuse him, or yield him grudging service? May love forbid it! Let us study his zeal, his spirit of self-sacrifice, and condescending love, until we become more and more like him, and find it to be our meat to do his will.

As God calls you to labour for him, so he has given you special encouragement. He promises that your labour shall not be in vain in the Lord, “Cast (he says) thy bread upon the waters, thou shalt find it after many days.” Every Lord’s-day labourer should study much the words of God by Isaiah, in order to ascertain the state of feeling which God requires, and the blessing which they may expect from him, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy

day ; and call the Sabbath a delight, the holy of the Lord, honourable ; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words ; then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father : for the mouth of the Lord hath spoken it." Isaiah lviii. 13, 14. Those who thus delight in God, in his day, and his service ; who prefer his will and words to their own ; and who seek his glory and others' good above their own pleasure, shall prove that God delighteth in them, and shall be cheered on in their work by the assurance that they " are accepted in the beloved," and that God now accepteth their works ;" thus saved from legal fear, and raised above self-righteous motives, they shall " serve God in the newness of the spirit, and not in the oldness of the letter." They will rest in Christ's righteousness," while they follow after righteousness ; they will " wait for the hope of righteousness by faith," even that glory to which the obedience and death of the master whom they serve entitles them, while they aim to do his will from the heart. Thus will they " serve the Lord with gladness," for Sabbath service should be gladsome and hopeful, and the bearers of good tidings, the heralds of mercy, should have a cheerful countenance and a rejoicing heart. Let such also consider *the noble company with whom they are associated* in their good work, and the *proofs* which have accumulated in the history of the church, that God honours Lord's Day testimony and service. On this day there are more conversions than on any other, and, perhaps, than on all other days put together, and on it also the tribes of our Israel go forth and frequently gather spiritual manna for all the week, and thus prove that while they labour, not for the meat that perisheth, but for that meat which endureth unto everlasting life, he whom God the Father hath sealed, gives them such blessed provision that their souls are satisfied as with marrow and fatness. Surely there is proof amounting to full demonstration that God still blesses his own day, and blesses the efforts which his people put forth upon it. " He is not unrighteous to forget their work and labour of love which is shewed towards his name," whether in ministering to the saints, or witnessing to the world ; and his notice, approbation,

and reward, are far greater blessings than all the treasures of earth, or the honours which man can confer.

If the people of God do not labour for Christ and for the good of souls, *no one else will*. Angels cannot do the service to which *they* are called, and worldly men will not; while the wicked, instigated by the Prince of Darkness, are zealously at work in an opposite direction. Shall the enemies of souls be active in their work of destruction, and the lovers of God and of souls remain comparatively inert? Surely this must not be. Christ has outdone Satan, and Christians should aim to outdo Satan's instruments. "This is a day of good tidings, and if we hold our peace, some mischief will befall us." If we rob God, and are faithless to our trust, we shall injure ourselves. We have something at stake, even as regards this life. If the tide of Sabbath desecration still roll onward, bringing every other sin in its train, and we stand by and make no efforts to turn the current, and judgments come upon the land, we may be chastised for our supineness. *Patriotism*, as well as Christianity, love of country, as well as love of souls, calls upon us to work for God, to witness against sin, and to sow the truth broadcast. Let us then sigh and cry for the abominations done in the land, and then come forth from our chambers, and as the messengers of wisdom, "cry in the high places of the city" to the simple and the heedless who madly rush down the broad road, if haply we may save some of them. That God who heard the prayer of Aaron for Israel, who listened to the bitter cry of Mordecai, who blessed the perilous intervention of Esther, and who succeeded the self-denying labours of Paul, will not frown upon our efforts, nor turn away our prayers.

Sabbath opportunities should be diligently improved, for they are fast passing away. It may be, yea, it *must* be, that but few Sabbaths on earth remain to some of us, "whatsoever, then, our hand findeth to do, let us do with all our might." God's command to us is, "redeem the time,"—buy up the opportunity, and we may say, redeem, *especially* Sabbath time, from slothfulness, dreaminess, and aimlessness. Buy up Sabbath opportunities for communion and service; opportunity is the flower of time, surely this is true of the Sabbath. Some of us have been favoured with *many* Sabbaths. There may be some present who have lived

fifty years since arriving at years of responsibility, and you, my friends, have had *seven years of Sabbaths*. What have you done *with* them and *upon* them? Have those years been to you an apprenticeship for heaven? Is it not an awakening thought that we have *one whole year of Sabbaths in every seven years*? Surely, if we all rightly improved Sabbath time, we might attain much sacred knowledge, and perform many works of mercy. May the time past suffice for coldness and selfishness, and the time to come behold greater proofs of devotedness to the cause of God. There is not a more lovely sight out of heaven than an honest enthusiast in a good cause,—here is a cause worthy of our enthusiasm. Perhaps some one may say, “but what can I do?” Are you honest, my friend, in asking *that* question? If so, you will go and look for work, and when you have found it (and you need not seek far, nor look long) set heartily about it. Let us just ask those who have attended God’s house for many years, *one question*, did you ever try prayerfully and perseveringly to get one Sabbath-breaker, or neglecter of God’s house, to attend the means of grace? I have often thought that if every one, who values spiritual things, would make it a point to try to get some person to go with them to the house of prayer, that much good might be done. We ministers cannot ask persons to come and hear us, but you could do so; and if it were done in a kind spirit and accompanied with prayer it might succeed in many instances. Let all try, and no one say by their actions, “Am I my brother’s keeper?” A word of caution here,—take heed your character and conduct recommend religion as well as your words. “When will you go with me and hear my favourite minister?” said a young lady to her brother. “When I see that his preaching has had a good effect upon you,” was the reply. Let us all take heed that our good be not evil spoken of, and that we do not put a stumbling block, or an occasion of falling in our brother’s way. We must shine if we wish to allure. The tongue is sure to repel, unless seconded by a holy life. There are some persons who do injury on the Sabbath day, without thinking of it. I will mention *one thing*, and introduce it by an anecdote. Queen Anne, on one occasion, asked Bishop Burnett, to tell her some of her faults. Upon being closely pressed, the prelate observed, that her Majesty had a bad habit of sleeping at church. Now, I do not accuse you of

doing *this*, nor is this the point to which I refer, for some people come so *late* into a place of worship, and then want the service to be over so *soon*, that they have scarcely time to go to sleep. To this sad and most injurious practice of *late-coming* I beg especial attention. By it the more punctual worshippers are disturbed; the minister discouraged; and God's service contemned. It *might* and it *ought* to be remedied at once. Depend on it that

" A little less indulgence in the bed,
A little more contrivance in the head—
A little more devotion in the mind,
Would quite prevent your being so behind."

To return to the Queen and honest bishop, it is recorded that her Majesty thanked him and said, "Now, my lord, tell me something else," but that he prudently replied, "When your Majesty has mended this fault, then I may tell you of another." I will not now refer to any other occasion of stumbling, or hindrance of right Sabbath-keepings, and sincerely hope that this common fault will be at once amended.

Think of the bearing of your labours upon eternity. If you succeed in not merely bringing persons to the house of prayer, but in introducing them to the temple of mercy, to the marriage feast, you do them an eternal good. You are the honoured instruments of "saving souls from death," and building them as lively stones on the living foundation, and this in addition to all the benefits which you are the means of conferring upon them for time. Your honour and happiness will be great, while God will have *all the glory*, for though you "planted and watered, He gave the increase;" you are nothing, but he is all, and this you will unreservedly own when on the morning of the eternal Sabbath he will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." In that joy you will find perfect rest, and those to whom God has blessed your instrumentality will rest with you. That will indeed be a Sabbath, the Lord's day emphatically. Then the weekly Sabbath—the Sabbatical year—the jubilee—the rest of Canaan, and the Gospel rest will all be cast into the shade, or rather will find their great antitype. The first Sabbath said, "creation is done, and beheld God resting *from* his works." The Christian Sabbath says, "redemption is done," and we behold God the Holy One resting with delight *in* the Son of his love, and there every

believer rests also. The final Sabbath will say, "salvation is done," and then will come the great jubilee—"the time of the restitution of all things." Heaven has ever been one unbroken Sabbath, all calmness, love, worship, and serenity; and *then* earth shall be made like heaven, for "God's kingdom shall come and his will be done on earth as it is done in heaven." Then, "God will be all in all," and this renovated world and redeemed man shall bear his own impress. This was God's great original idea—and he will, in spite of hell and sin, gloriously and perfectly work it out. He was from all eternity "THE BLESSED GOD." His nature an infinite ocean of blessedness; calm, placid, peaceful; unruffled by passion, untouched by change. When he made our world he left on his finished work the impress of his own blessedness in the first Sabbath's holy calm. Sin disturbed it, and introduced discord and war. The Gospel renews it; brings *rest* to all who trust the glorious name of Jesus, and to such it is a prophet of rest—perfect and eternal; ever whispering in their ears, "Labour on! faint not! hope ever! for tomorrow is the rest of the everlasting Sabbath!" And the Gospel is a true prophet. It gives the earnest of the blessings which it predicts, and not one of its words shall fail. Death must die; "sorrow and sighing must flee away;" "there shall be no more pain!" The din of this great Babel shall be hushed, and the confused noise of war and conflict shall be over, and peace, rest, and love—the peace, the rest, the love of God—shall evermore remain, and bear untiring testimony to the glory of his work, who is now "our rest."

But this great Sabbatism will be one of *constant employment and ceaseless activity*. The redeemed will be "kings and priests unto God," reigning and ministering. They will be "like the angels who do God's commandments, hearkening unto the voice of his word," and at the same time perpetually celebrate his glories. And from this glorious consideration our last argument for Christian activity on the Sabbath is derived. All allow that our weekly Sabbaths should be an earnest of, and preparation for the eternal Sabbath. We should rest now where we shall rest then. We should sing the same song now, which we hope hereafter to sing in loftier notes of praise. We should seek the same society as we shall then be introduced to, even the family of God, the household of faith. We should serve the same Lord

now, whom we hope to serve perfectly and perpetually. In all the subjects just mentioned there are differences of degree, but in one there is a *contrast*. Our service in eternity will be wholly among the wise, the holy, and the happy; *now* it should be among the ignorant, the unholy, and the miserable. We must now have to do with many things which are repulsive and distressing, but should this dishearten us? It is also true that

Dark signs are round us—let us look above,
And heed the voice which whispers through the gloom,
“The scene of sorrow is a sphere of love;
Go forth, and occupy it till I come!”

Yes, go forth! “Sow in tears and ye shall reap in joy; go forth weeping, bearing precious seed, for ye shall doubtless come again with rejoicing, bringing the sheaves with you.” Go forth! for life once closed, you will never have the opportunity again to all eternity of doing the work which *now* invites your prayerful effort. Go, then, among those lost ones who are hastening down to that dread world where there is no Sabbath, and from whence there is no release. Go! and tell them to escape for their lives; to do so while it is called *to-day*, lest “God swear in his wrath that they shall not enter into his rest.” Go! and the Lord work with you, and confirm his word by signs following.

In conclusion, when the subject of the present lecture was first mentioned to me, five things started up before the mind’s eye in connection with the Sabbath. Two of these are bad, and two are good, and the third would fain pass for good, though with little title thereto. It claims to be a kind of border-land, and the people who dwell in it wish to be called neutrals. The two first are Sabbath *traffic* and Sabbath *travelling*; and the two last are Sabbath *teaching* and Sabbath *testimony*, and the third is Sabbath *trifling*. The two first you will have brought before you in the next lecture, and I only mention them now just by way of contrast, and to impress upon your minds the necessity of diligent teaching and earnest testimony. What a contrast between the bouncing of scales—the bellowing of beasts—the rush of railroad cars—the tramp of horses and the oaths of their master: and the quiet of the family where the holy book is read—the hum of the Sabbath school, or the hushed silence of the sick chamber, where the Christian kneels to pray. But what of

the *triflers* on the neutral ground? Late risers from bed—late comers to God's house—dozing and dreaming away the sacred hours. "What meanest thou, O sleeper? rise and call upon thy God! Why abidest thou among the sheep cotes to hear the drowsy bleating?" "Come to the help of the Lord against the mighty." If thou art indeed a Christian be in earnest. "Work out your own salvation with fear and trembling," and seek also "by all means to save some." "It is no time," as Matthew Henry says, "to paint your own cabin while the ship is sinking." This is not an age for trifling in matters of business and literature. He who would succeed must throw his heart into the work, and so it must be with the things of God. The work to which God calls us is worthy of our whole heart's energies, the wages he gives, even *now*, are abundant, for, "in keeping his commandments there is great reward," and soon our work will be over, and *then*—what next? "I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Do we need any thing beyond this? It may be profitable to take in connection with it, two sentences from the lips of Jesus, "My Father worketh hitherto, and I work." "My Father worketh hitherto and will ever work doing good to his creatures at all times. In these instances, and in imitation of him, I work continually, doing acts of mercy on the Sabbath-day, as well as on other days." To us he says, "If any serve me, let him follow me, and where I am there shall also my servant be; if any serve me him will my Father honour."

With three practical observations I conclude.

1. *Those to whom the Sabbath has been a special blessing, should be very generous.* How much have you saved by it? What would have been your condition in a wordly point of view, if you had been to the present time a Sabbath-breaker? *How much owest thou then to the Sabbath?* Let this question be honestly put, and then practically answered by a liberal support of the cause of God.

2. Those who *work* for God on Lord's Days, should *witness* for the Sabbath during the week. The week is quite ready enough to intrude upon the Sabbath. Let us be anxious to retaliate, and bring the Sabbath into the week. As Ministers are

preparing through the week for the Sabbath, so should the people ever keep it in view, and endeavour to act with reference to it.

Lastly. God's people should combine together to carry out God's requirements, and their own desires as regards the Lord's Day. Let each one attempt something, and all unite to endeavour to educate men for eternity, by aiming to bring them to worship God in spirit and in truth, on his own blessed day.

LECTURE VI.

BY THE REV. W. HOLDERNESS, CHAPLAIN TO THE THAMES
CHURCH MISSION.

SUBJECT.—*The Sabbath: The various ways in which it is desecrated, and the bitter fruits of Sabbath profanation, to individuals and communities.*

We need not occupy your time, Christian Friends, by recapitulating the heads of the previous lectures on the important subject before us, for, from their character, the impressions produced by them must be permanent. Their sound reasoning, their beautiful language, their interesting detail, their clear arrangement, their eloquent delivery, and the deep interest which they excited, alike forbid us to suppose that they have vanished from our minds as a tale that is told; rather let us hope and pray, that their practical result, their golden fruit may exist long after every individual in this assembly has been gathered to his fathers; yea, that they may continue until the dawn of that eternal Sabbath which shall for ever terminate this world's distracting care and labour,—the beginning of the never-ending rest prepared for the people of God.

No mortal can foresee the benefits which may flow from this attempt to draw the attention of our fellow townsmen to a sacred obligation and to a gracious privilege, fraught with rich reward; yet one salutary effect is certain, for it is already accomplished; the occasion itself will convince the world that although painful feuds distract the Church of Christ, yet when a cardinal principle or doctrine is to be vindicated, there are not wanting Episcopalians, Presbyterians, Wesleyans, Baptists, and Independents, who are glad of the opportunity of meeting on one broad platform; and trampling under foot prejudice and bigotry, they exclaim, We differ in some minor points, but we will agree to

differ, because we are as one in essentials, and we hold it as essential to God's honour and glory that all men should "Remember the Sabbath Day to keep it holy. Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm cxxxiii 1.

But leaving this refreshing contemplation, we must address ourselves more immediately to the first part of our subject,—*The various ways in which the Sabbath is desecrated.* It is a distressing and a close topic. There is no one who can say "I am not guilty; *I never did*, and am not now in the habit of desecrating the Lord's Day." Let us probe the wound as tenderly as we can, consistently with the safety of the patient.

I'll not easily offend,
Nor be easily offended;
What's not right, I'll try to mend,
And endure what can't be mended.

We would not needlessly hurt a child's feelings; we would not gratuitously cause a moment's anger; but as we value our own and your souls, we must speak the truth and keep back no conviction that dwells upon our minds. We are satisfied that there is no one here who would wish us to be unfaithful watchmen, sleeping sentries, dumb dogs, prophesiers of smooth things, detailers of deceits. Let no one entertain the thoughts of the ferocious Ahab, when he said, "I hate Micaiah, the son of Imlah, for he doth not prophesy good concerning me, but evil." It is with Sabbath breaking as with most other sins, each has a favourite mode of transgression, upon which he looks with complacency, calls by soft names, and half approves; but his neighbour's cherished sins he beholds with clearness and firmly denounces. So appropriate is Cowper's reproof of this tendency of our imperfect nature, that we cannot forbear quoting his words.

Thus says the Prophet of the Turk,
Good Mussulman, abstain from pork—
There is a part in every swine
No friend or follower of mine
May taste, whate'er his inclination,
On pain of excommunication.
Such Mahomet's mysterious charge,
And thus he left the point at large:

Had he the sinful part expressed,
 They might with safety eat the rest ;
 But for one piece they thought it hard
 From the whole hog to be debarred,
 And set their wit at work to find
 What joint the prophet had in mind.
 Much controversy straight arose,
 These choose the back,—the belly those :
 By some 'tis confidently said,
 He meant not to forbid the head ;
 While others at that doctrine rail,
 And piously prefer the tail :
 Thus, conscience freed from every clog,
 Mahometans eat up the hog.

You laugh,—'tis well—the tale applied,
 May make you laugh on t'other side.
 Renounce the world—the preacher cries ;
 We do,—a multitude replies :
 While one, as innocent, regards
 A snug and friendly game at cards,
 And one, whatever you may say,
 Can see no evil in a play.
 Some love a concert or a race,
 And others shooting and the chase.
 Reviled and loved,—renounced and followed,
 That bit by bit the world is swallowed :
 Each thinks his neighbour makes too free,
 Yet likes a slice as well as he :
 With sophistry their sauce they sweeten,
 Till quite from tail to snout 'tis eaten.

These lines convey a moral to every heart.

We must now leave the sublime theme of unfallen man's Sabbath in paradise, and contemplate its desecration in this sinful world, reminding you affectionately once more, that we war not against men, but manners ; we contend with principles and not with persons ; we hate the sin, yet pity the sinner. Let no one suppose that we desire magisterially to lord over God's heritage, or with censorious peevishness to interfere with our neighbours ; but rather believe us, when we declare, that we have no other motive than the exaltation of God's glory, by the extension of man's happiness. As ambassadors from the King of Kings and the Lord of Lords, accredited to these courts

below, we seek to warn and exhort every man who does anything derogatory to himself and insulting to the Majesty on High, and he does this who forgets the Sabbath day, by neglecting to keep it holy.

For the sake of order let us take a rapid survey.

1st. Of Sabbath desecration in the world at large.

2nd. In Europe more particularly.

3rd. In the British empire.

4th. In our own town.

5th. In our own house.

6th. In our own heart.

Our limits admit only of a brief consideration of that which is most distant, that we may give more attention as we approach nearer to our own homes and hearts.

Give then, Christian friends, wings to your imagination, and soar aloft with me and behold the world lying as a map, far, far below you. Its physical features are grand and beautiful. Every prospect pleases. See the vast panorama of earth and ocean stretching before you until it meets the azure vault of heaven in which you fly. Gaze with an eye of pity upon the extensive peninsula of South America, where sixteen millions of our fellow creatures know little of the sanctity of the Lord's day. With but few exceptions, the most ignorant popery in the world, and untutored heathenism, share the inhabitants; and we know what an enemy even educated popery is to the due observance of the fourth commandment.

Looking towards North America, the moral scene is not quite so dark. The pilgrim fathers of the Saxon race, when they left their native country, took to the land of their adoption the knowledge of the Lord of the Sabbath, and made many a hill and dale re-echo with his praise. Yet we cannot but see a foul blot on the escutcheon of the United States, the boasted land of liberty. In the southern states, to the disgrace of our common humanity, there are nearly three millions of the negro race in an abject state of bondage; and their tyrants, in many instances, systematically keep from their slaves all knowledge, human or divine, and forbid any one to teach them to remember the Sabbath day to keep it holy.

Turning from this sickening sight, look at "China's garden fields and peopled floods," see about a third of the human race,

about three hundred millions of people, "lost in sin's bewildering maze," knowing next to nothing of Sabbatic privileges and duties. The contemplative Hindoo, the inscrutable Japanese, the wild Tartar, the silent Mussulman, the exiles of Siberia, yea, the Asiatics as a people, with rare exceptions, are utter strangers to the feeling which prompted the Psalmist to exclaim "a day in thy courts is better than a thousand; I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness," Psalm lxxxiv. 10. It is mournful to think of the ignorance respecting the true Sabbath, which is to be found amongst the people dwelling in that very desert where the Almighty restrained the manna from falling on His day of rest, and for forty years wrought a weekly miracle, in preserving from worms and corruption the food of his people Israel, that they might have no gathering toil, no cooking cares, to hinder them in the good work of remembering the Sabbath day to keep it holy.

The thoughtless Arab as he passes by ancient Sinai, thinks not of the glory and majesty, which attended the giving of the fourth commandment. In the very localities frequented by the Lord of the Sabbath, when he went about doing good, is his example unheeded; those who live in the streets of Jerusalem, on the Mount of Olives, or hard by the Garden of Gethsemane, appear to have forgotten that the Sabbath was made for man.

But we must hasten from Jerusalem and its interesting suburbs—interesting and dear to us even in their day of humiliation—we must look, in passing;

"Where Afric's sunny fountains
Roll down their golden sand."

The sorrowful sons of Ham know not the Lord or his day. Here and there missionary exertion has created a verdant oasis in the moral desert; but in the main the natives of Africa are covered with the deepest darkness; they wallow in sin and superstition, and worship the devil and the false prophet rather than Jehovah. Israel in Egypt found no rest, it was to them the house of bitter bondage and ceaseless toil, so these benighted people are the slaves of Satan, and toil on in Sabbathless misery. In many a lonely spot which God hath adorned with nature's richest charms, you might stand and exclaim,

"But the sound of the church going bell
These vallies and rocks never heard;
Never sighed at the sound of a knell,
Nor smiled when a Sabbath appeared."

Coming nearer home, what do we observe in Europe?

It is perhaps not easy to determine whether the Eastern or Western Church has been most hostile to true religion, but beyond all question, Popery has been and is now the most dangerous enemy which the Sabbath ever had. To enumerate the various ways in which profanation is fostered by the *Mystery of Iniquity*, would fill a volume, and far exceed our limits. In every country of Europe where the Greek or Latin church is dominant, there is a most awful and shameless desecration of the Lord's Day. The Rev. Mr. Close has on a previous evening shown us an appalling picture of a Parisian Sabbath; the same licentiousness prevails in all Papal cities, towns and villages, in proportion to the number of their inhabitants. It is a part and parcel of the system of Popery to annihilate the Sabbath, and no wonder, for the Sabbath is the support and bulwark of true Christianity. Religion and the observance of the Lord's Day sustain each other, they cannot exist apart. Take away the one and the other falls. Satan knows this right well; no marvel then, if he expends much ingenuity and constancy in his open or covert attacks upon the sanctity of the Sabbath. The Prince of Darkness is well aware, that if he had prompted men to openly deny the existence of the Sabbath in the least degree, he would not have been successful in some nations, his design to rob God of his glory and man of his happiness, would have been too apparent, the attempt would have failed. Therefore our great adversary (who was subtle from the beginning) secretly aims at the destruction of the Sabbath, under cover of plausible pretences, and one of the most powerful engines of darkness which he employs in sapping the foundations of our pearl of days, is Popery. I ask you again to look at Spain and Portugal, at Austria, Italy, and France, in fine, at any place which groans under the incubus of Anti-Christ, and tell me whether Sabbath observance or Sabbath desecration is encouraged by the priesthood of Modern Babylon. But do we hear any one say "The priests of the scarlet harlot can no more prevent the desecration of the Lord's Day on the continent, than the ministers of Christ's religion can in England." We answer, do they try? If they endeavoured with all their powers (which are not feeble), if they strove by precept and example (which, united, are very influential) to cause their flocks to remember the Sabbath Day to

keep it holy, would they not succeed? Are we to believe that the Church of Rome is powerless in this matter? Would not a tithe of the care employed in the exclusion of the Holy Scriptures from their parishes, close at least a few theatres, put an end to the most glaring scandals. If they were in earnest for the honor of God's Day and law, would they succeed no better than they do? Is there no efficiency left in the thunder of the Vatican to drown the noise of Sabbath discord? Will no bull out-roar the strolling players in papal streets? Is the prestige of God's boasted Vicar on earth quite gone? He that is said to have the keys of heaven and hell, can he not lock up on the Sabbath Day one place of public transgression? What are ye doing, O ye terrors of purgatorial fires; ye powers of the confessional and the inquisition; ye man-named saints and saintesses of the calendar, that ye cannot or will not restrain the madness of the people? No priesthood on earth ever had more power than the Papal hierarchy, why then do they not use it, if they are in earnest to promote the due observance of the Lord's Day? They are released from the cares of matrimony and domestic life that they might devote themselves more entirely to their work, and yet they fail on the very threshold of their duties; with all their real or boasted powers, they cannot, or do not, succeed in inducing the people to remember the Sabbath Day to keep it holy.

If it is not from want of power, we fear it must be from lack of *inclination*. Do they reason thus:—"If the people had an entire Sabbath day for religious duties, they would want something good to read, and this feeling would soon engender a wicked desire to peruse the Bible; reading might induce reflection and praying on their own account, then our craft might be endangered, (great is Diana of the Ephesians), awkward questions might be asked, and matters would soon grow from bad to worse, until things were far from comfortable." No, Rome is not in earnest in defending the fourth or any of God's commandments, which interfere with her arrogant pretensions. Wherever Popery (Satan's master-piece of imposture) is in the ascendant, there men will not be taught to remember the Sabbath day to keep it holy.

But it is now time to drop the wings which we borrowed at the commencement, and to alight on our own native soil. Let us begin in our town, lest time should fail, and I fear we shall find most of the evils there which are common to the empire.

Before we alight on British ground let us examine ourselves, and take heed that we bring into our beloved island no contaminating principles or practices from the Papal countries which we have mentally visited. We need a caution on this subject, for sometimes English clergymen frequent continental mass houses, and when they return to England, are made vicars of Protestant parishes. Evil communications corrupt good manners. We have seen that Popery is a deadly enemy to the due observance of the Lord's day. And so is that dwarfed daughter of Popery, called Tractarianism, alias Anglo-Catholicism, alias Puseyism, who has been clandestinely smuggled into these realms; but happily our climate does not agree with her, she requires Italian skies and warmer sun beams, to show her meretricious ornaments to advantage. Some of the young clergy pay her attention because she dresses, sings, and paints well; but the sober minded do not like her or her family; they say she too much resembles her mother of the Seven Hills, and wish she would leave our country, and go home again to Rome. If we have proved Popery to be inimical to the Sabbath, and if Tractarianism be as much like Popery as it dare discover itself, then Tractarianism must be also hostile to the light of the week. If any doubt the resemblance between Popery and Tractarianism, and will give us time and opportunity, we will prove it. Why do Tractarians easily go to Rome? because they have been brought as far as Appii Forum by their first heresy.

If challenged to show the oneness of Popery and Tractarianism, we will some day disclose very humiliating proofs of identity; we will show how they possess in common, tradition, apostolical succession, auricular confession, priestly superiority, sacramental efficacy, and, what is more to our present purpose, sabbath desecration. Tractarians have bowed and grimaced before our communion tables, until the "honest tables of wood" have been petrified with astonishment into "altars" of stone. But is this foreign novelty an enemy to the sanctity of the Lord's Day? It is. Just in proportion to its papistical character, is its anti-sabbatical tendency. One of the leaders of the movement, one eminent for the sickly sentimentalism that could give birth to such an effusion as this,

"Let laws and learning, trade and commerce die,
But God preserve our old nobility."

has avowed his desire to see the Book of Sports re-introduced on the Sabbath afternoons, and after the parish church attendance in the forenoon,—the rest of the day might be devoted to cricket, foot-ball, and athletic exercises. What is this but mass in the morning and games in the evening? How like to Popery is her Tractarian daughter. How at variance with God's command—"Remember the Sabbath Day (the entire day) to keep it holy." Should this party ever rise to power in our father-land (and there are more improbable things), then farewell, even to the remains of Sabbath observance, which has been upheld for three centuries, from the pulpits of our Wickliffs, our Latimers, our Wesleys, our Whitefields, our Simeons, our Venns, and our Scotts, not to mention an army of other holy men, whose names are written in the book of life. Dark, dark will be that Sabbath day when the retributive providence of God shall allow the hand of unhallowed power to snatch from the pulpits the *word of God*, and put in its place the Book of Sports.

There are in Woolwich three sources of astonishment to strangers, and of reproach to the inhabitants; viz.,

The flagrant violation of the Lord's day;

The want of good roads and drainage;

And the monument of a howling lion, erected to the memory of a prize-fighter hard by the house of God, where people are taught not to "smite with the fist of wickedness."

At present we have to deal only with the first of these crying evils.

Last summer, a clergyman, (the son of an esteemed commentator) was visiting me, and although he is well acquainted with the wickedness of a port town containing 86,000 inhabitants, yet he was deeply moved at the public scenes of vice in the streets of Woolwich on the evening of the Lord's day, and asked if there were any good ministers of the Gospel in the town.

My reverend friend's amazement at the wickedness of this modern Gomorrah on the banks of the Thames is fully accounted for, when we read that in one district of 290 houses there are 200 families entirely destitute of the Bible, between 800 and 900 persons who habitually neglect public worship, and out of 478 families composing this district, only six communicants could be found.

On Lord's day February 15th, 1852, there were 69 shops open in this district. In addition to the 290 houses, there are 33 brothels, with not less than 132 inmates, and it is believed that a closer investigation would discover many more of the same depraved and miserable class. There are also 11 lodging houses, containing from 130 to 150 inmates, and 23 public houses, in which there is a fearful amount of drunkenness and its attendant depravities. If we suppose Woolwich to be divided into five equal districts, the following statement (for which we are indebted to one of our laborious missionaries) will show the alarming amount of Sabbath desecration in four of these divisions:

248 shops are open; and out of 82 public-houses in these districts, 81 are open on the Lord's Day.

Let no one delude himself by supposing that these public houses are required for the travellers; they are for the most part filled with persons drinking, or, as it is called, tipping, and in too many instances, with loose characters and persons in every stage of drunkenness. The shop traffic and the boys and men hawking and crying aloud in the streets, are quite unnecessary and illegal; and if the police, magistracy, and churchwardens (who are under oath on this subject) feel their hands tied, because of the supineness of the people, it behoves the good citizen to help them, and to give timely warning to Sabbath breakers, that he can have no dealings with those who thus attract God's wrath upon our country.

If such be the state of 4 districts, what must be the aggregate of this town's transgression on the Lord's Day, for be it remembered Satan's hot beds of vice are most active and prolific on that day which mortal men are commanded to keep holy. God is angry with the wicked every day, but how hot must be his displeasure against them on the Sabbath, when, in all probability, there is more wickedness committed than in the remainder of the week; how awful the fact that Jehovah is more insulted on His own day than on all others put together! Will not the sight of the hulks and convicts restrain the giddy multitude, when they consider the statement of the Clerkenwell Prison Chaplain, who says that he never knew a capital offender whose career of guilt did not begin with Sabbath breaking, and he also found it to be thus, in 999 cases out of 1,000 which were not capital.

Leaving this quagmire of weltering filth and iniquity, we

ascend a grade higher, to consider how the Sunday is profaned by BUYING AND SELLING. Happily in Woolwich, not the slightest pretence can be found for opening shops or hawking on the Lord's Day. At the Royal Dock Yard and Arsenal, wages are paid early on Saturday, and in some cases on Friday, so that most ample time is afforded for purchases to be made before the week expires. Yet 69 shops in one district are opened. One party states that she would wish to hallow the Sabbath Day, by closing, but "the soldiers would knock her door down," and that officers also send for articles, and would be offended if not supplied. Surely charity would suggest that officers' servants are to blame and not their masters; for it could scarcely be supposed that a gentleman enjoying the commission of Her Majesty, who is the fountain of law, and the enemy of vice and immorality, could tempt a tradesman to break the law of God and man! One flimsy excuse set up in defence of this sin is, that they have *forgotten* to purchase some trifle on the Saturday,—then let them feel its want, and they will remember the next time. Another excuse urged for Sabbath traffic is, that the husband spends the Saturday evening at the public-house, and will not give his wife the wages. Such an one does not deserve a Sunday dinner, and if he lost it sometimes, might be brought to see his degradation. His family is to be pitied, but what can be done for unhappy beings who are unfortunately connected with such an unworthy head? If men will transgress one law by drinking, is another to be broken to prevent the ill consequences of the first sin? Many families demand our commiseration because of the depravity of the husband or father, yet our sympathy for them must not allow us to disobey God. Ten men, who habitually spend their Saturday evenings in destructive potations, and give no money to their families until the Sunday morning, may demoralize a whole parish. Ten anxious wives besiege the closed door of some butcher or baker, or green grocer, and beseech him by the value which he attaches to their future patronage, by the eager expectation of their little ones, and perhaps by tears, just to open the door, and sell them what the remains of the wages will allow; a rival tradesman's boy, passing that way, and seeing the open door, and hearing the crash of the cleaver, or the clinking of scales, goes and tells his master (not dreaming of the burden he is preparing for his own back) that neighbour so-and-

so is carrying on an immense traffic, while the sultry weather and the blue bottle are destroying his own stock. "O, if that be his game," cries the rival, "next Sunday I will have my door open and share his trade." Yet a few Sabbaths, and several doors are open. If the butcher, why not the baker? If the baker, why not any one else? The people seeing so many doors open, and now and then a few shutters, are at first shocked, but soon become familiar with the unseemly sight, and grow indifferent to Saturday marketing, saying, "We can get it to-morrow." The clergy, perhaps, do not like to preach expressly against it, lest they should be called methodists or puritans; and often in London, churchwardens or overseers are interested in property where the transgression is perpetrated. Thus the plague spot increases, until whole towns are corrupted, buyers and sellers suffer in the flood of guilt; in a few years the moral disease becomes chronic, hundreds of families lose their Sabbaths entirely, or partially, vice is rampant, Sunday schools and churches decay, souls are lost, and Satan rejoices.

It would be some slight relief, if we could assert that the evil last considered is confined to one class. But this is not the case. The rich and the poor meet together in Sabbath transgression. Without reference to rank or condition, the heart of man by nature is deceitful above all things, and desperately wicked. Where are those nice joints of meat, that fish, and fine vegetables going to on the Lord's-day morning? Are they destined for the dwelling of the artizan who was intoxicated over night? No, no, the boys carry them to houses of higher pretensions than even the model cottages of the working class. Some plead that the comestibles were not *purchased* on the Sabbath, only *delivered* at the last moment from their ice packing. Will this plea avail at God's tribunal? Are there no places in our houses where a leg of mutton will hang from Saturday to Sunday? Are not six days in the week sufficient for eating ice packed fish? What right have we to deprive the fishmonger and his servants of any of their Sabbatic hours? Friends, this practice will not bear investigation. It is not remembering the Sabbath-day to keep it holy.

The Sabbath is desecrated by profane music. We speak feelingly of this sin, for often in the summer months, over-crowded steamers sweep past our floating Bethel, and attract for a time

the attention of the congregation by strains of music anything but sacred ; this is illegal as well as highly improper ; but those who have broken the laws of God, care little for the statutes of men.

The Blackwall Railway Directors take the lead in this vice, for they engage a band to play all sorts of airs on a covered platform erected for this nefarious purpose on the Brunswick Pier. It is idle to assert that there is no connection between music and ideas. To raise emotion is the aim of the composer. If any man has a soul for music, will he say that his feelings are the same when he listens to the solemn organ, pealing forth Martin Luther's Hymn, as when he hears "Rory O'More" from a hurdy-gurdy. A person who knows not a crotchet from a minim, may easily detect the difference between the "Saul's dead march" in going to a funeral, and the lively strains when returning. The diversity of instruments is not greater than the variety of airs ; music, like words, may give any tone to the mind, and is intended so to do ; hence we have Mendlesohn's songs without words. Whosoever plays any but sacred music on the Lord's day profanes it ; whether the notes proceed from civil or military instruments the offence is the same, or rather it is an aggravation if the law of God be broken by those who are more immediately the servants of her Majesty—the fountain of law. Moreover any kind of music on the Lord's day is unseemly if it interfere with the worship of others. Why should any body of men, whether in or out of uniform, be allowed in a Christian country to drown the conclusion of a sermon by a crash of drums and trumpets. Suppose that every one insisted on his right of going to and leaving his place of worship with the sound of fifes and horns, or even of singing aloud, would the noisy practice accord with our ideas of Sabbath tranquillity ? Such a plan might attract the attention, and perhaps excite the admiration of the boys and girls in the streets, but who would say that the system was well calculated to prepare the mind for an humble confession of sins to Almighty God. In some churches they will not even sing a psalm or hymn, until they have acknowledged on their knees that they have erred and strayed from God's ways like lost sheep. How inconsistent, then, must it be for a multitude of her Majesty's servants to go with a flourish of martial music into the courts of the Lord's

house, there to prostrate themselves before Jehovah's awful throne and cry, "Have mercy upon us, miserable sinners!" If any audacious foe, any enemy to our Bibles, our Sabbaths, and our country, should venture to put his hostile foot on our sacred coasts, then "let the trumpets sound, and the brazen ones reply," and Britain's sons, civil and ecclesiastic, as well as military, will not be slow in obeying the summons, and rush to the defence of all that is dear to us; but in a time of peace, let not those very trumpets be allowed to disturb the quietude of His day, who alone maketh us to dwell in safety.

The Sabbath is desecrated by the sale, delivery, and perusal of newspapers.

Every one should have authentic information concerning the facts and events of the day. A reflective mind will observe God in present as in past history. Some newspapers contain costly, important, and instructive matter, which must benefit the thoughtful reader, and be useful to society; yet, can any with reason contend, that such vehicles of intelligence become the hands of enlightened Christian men on the Lord's day, which is to be hallowed and kept holy. Keep secular subjects for secular days, and sacred things for God's day. Even when the heart is kept with all diligence, worldly thoughts will too often intrude, but he that invites them by Sunday newspapers will only have himself to blame for the evil consequences. With respect to the exciting tales, the horrid tragedies, the low priced and unprincipled dregs of the press, which are exposed for sale in some shops of this town, we have only to remark, that on the Sabbath or any other day, they are disgraceful to all connected with them, whether as authors or printers, buyers or sellers; nay, they are a blot upon the age in which we live.

The Sabbath is profaned by the unnecessary use of private and public conveyances.

The rest of children, servants, strangers and cattle, as well as of principals or heads of families, is expressly enjoined in the fourth commandment, and cannot be broken with impunity, unless mercy or necessity demands it.

We freely admit there are cases where conveyances must be employed to and from the house of God. None but strong swimmers could attend the services of the Thames Church Ship, were all machines of locomotion absolutely forbidden; all who come

there are brought in boats. When we said that none but active swimmers could attend places or ships of worship in peculiar situations, we were reminded of an interesting statement from New Zealand, proving that "where there is a *will*, there is a *way*." On a fine Sabbath morning, a friend of missions was looking towards the ocean, when he saw in the distance some black spots in the sea. Wondering what the dark specks could be, he drew the attention of his companion to them, asking him for an explanation. "The black spots," said his associate, "are men's heads, they belong to individuals who are coming to worship in yonder church; these men swim a considerable distance every Sunday morning, rather than neglect the assembling of themselves together in the courts of the 'Lord's house.'" Infirm and lame persons require some kind of conveyance, or must neglect the assemblies of the faithful. We are told, that the beloved apostle St. John was allowed to grow so old in his Master's service, that he outlived his bodily strength, and that when past preaching, he was sometimes carried into the church at Ephesus, where, seated in his chair, he could only extend his aged hand, and say "Little children, love one another." In every instance where infirmity or distance demand a conveyance, care should be taken that the servants do not disturb the congregation by coming in late, and going out early to fetch the carriage; and where there is but one invalid, and circumstances will allow, the most desirable vehicle that can be used is a *wheel chair*, as it occasions the least work, there being no horses to harness and unharness, no livery stable keepers need be kept from worship; the moment the chair is vacated, it can be placed aside, and the servants are ready for devout worship before God, and the strong are not tempted to ride with the weak, as they often are, when more capacious vehicles are employed.

We knew an instance where right views of what is due, even to temporary servants, led to pleasing results. An aged and infirm lady was anxious to hear regularly a favourite and distant preacher; this could not be done without a hired vehicle, as walking was quite out of the question. "Dear mother," said her son, "you shall have a fly every Sunday, provided the driver be allowed to worship with you." This kind suggestion was carried out; the fly was engaged, on condition that the horse should be stabled during divine service, and the man be

allowed to attend that service with the infirm lady. The consequence was, the driver heard the word, and through the grace of God, believed and became a new creature, and we hope to this day adorns the doctrine of God his Saviour.

But what shall be said of those who use equipages on the Lord's day for mere ostentation, under various pleas. We would say, be sure your sin will find you out. It may be very pleasing to the carnal mind to be driven to the house of God in a highly-finished specimen of the coach-builder's art, drawn by handsome horses, to be the focus of observation for a moment amongst the loiterers at the porch, but how can such say with sincerity, after reading the fourth commandment, "Lord, have mercy upon us, and incline our hearts to keep this law." Walking, in all ages, has been considered as more humble than riding, and deep humility becomes those who are about to use the penitential language of the general confession.

If the unnecessary use of conveyances to and from the house of God be a breach of the Sabbath, and we trust we have proved it so to be, nothing need be said respecting the employment of carriages for pleasure on the Lord's day; it is a sin which bears its condemnation on its forehead; it reminds us of Pope's assertion,

"Vice is a monster of such frightful mien,
That to be hated, needs but to be seen."

If you wished to see this monster sin, we could take you to suburban hotels, and show you as many as eighty carriages, some of them adorned with coronets, waiting for their occupants, who in the dusky evening of the Lord's day will return to their homes in a state of hilarity, which the police reports sometimes designate by a coarser term.

Public Conveyances. Omnibuses.—There are plying in the streets of London on the Lord's day as many omnibuses as engage the time and attention of 10,000 men, as drivers, conductors, stable men, &c. Many of these unhappy individuals begin their duties at seven in the morning, and do not see their own doors again until twelve in the evening. The Rev. William Mackenzie was lately called in to see a driver who was near his departure from this world of toil. On speaking to him of his preparation for a future life, Mr. Mackenzie said, "he looked up in my face and with an affecting glance, such as I shall not soon forget, he faintly exclaimed, 'I have had no Sunday, sir.'"

Sometimes these hardly used English slaves hold midnight meetings to endeavour to free themselves from their yoke of bondage; but woe unto them if their iron-hearted masters hear of it, for they are almost certain to be discharged. One miserable capitalist said to his oppressed servant, who spoke to him concerning rest, "Rest! rest when you are dead!" These modern Pharaohs mock their suffering people, when they cry and exclaim "Ye are idle; ye are idle; get ye to your burdens." We can, with a clear conscience, say little to our American brethren respecting their black slaves, lest they should remind us of our white ones. Some have said, it is not compulsory labour. The men can give it up when they like. Certainly the law does not force them to continue in their situation; but circumstances do. A man, who from his youth has been only taught the art of controlling a pair of horses, is almost as much bound to that kind of labour, as the cattle he drives; he is free in name, but not in reality; he can remain and work, and groan, and suffer for 16 or 17 hours a day, and for 365 days in a year; or he can go to the workhouse, the lunatic asylum, to despair, or to death. If he should change his employers, it is only changing the locality of his thralldom; it makes but little difference whether he be worn out, or slowly murdered, on the Islington or the Paddington Road. It is only adding insult to injury to taunt these sufferers with the name of liberty when they cry for mercy, and tell them they need not stay except they wish; the opening of railroads, and eager competition, leave them chained to the one calling of their youth, they are only nominally free men.

Steam Boats.—From the contemplation of slaves on shore, we must now go and visit the galley slaves in my watery parish. The severity of labour much depends upon the state of the atmosphere in which it is conducted. Dear friends, you would feel this remark deeply, if you had ever spent a summer's day in the engine room of a river steam boat, and fed the roaring furnaces, amid the fumes of grease and the noise of machinery, and you would feel it the more if you had done so all the year round without intermission. If Mr. Grainger's proposition be correct (and we have no doubt of it) that more than sixty hours per week of labour is injurious, then how much must the river steam boat men suffer, who labour in the summer months for upwards of 100 hours per week! and with one pleasing excep-

tion, which we shall shortly notice, have had no Sabbath. You would not stand quietly by and allow a person to be knocked down in the streets by your side, and robbed and maltreated, without making any effort to save him; and will you see these patient hard-working fellow townsmen killed by inches, and do nothing in their behalf? Is it manly—is it honest, to say in such a case, “It is no business of mine; I am not my brother’s keeper?” Let the directors see to it. While the directors charge the shareholders with urging them for dividends, and the shareholders retort, they must keep faith with the public,—thus the blame is bandied about from one party to another, as was the guilt of the first transgression in Paradise; meanwhile the employés suffer, having (like many other classes of our countrymen) no other market for their labour.

At this stage of our proceedings it will be well to remind you, that there are many practicable bargains to be made in the world which are not honest or legal. Men may not buy all that money will command. It is possible to purchase smuggled tobacco, or tea, at a low figure, yet I need not say that the transaction is vile and illegal. Goods may sometimes be bought at such prices as declare to the purchaser that they must have been stolen.

There are also commercial transactions which, though not illegal, are highly disreputable. Some women, through deep poverty, will sell their flowing locks for a trifle; but who would like to be the wretch who buys from the poor woman nature’s covering, taking advantage of her distress? If a crew of shipwrecked sailors found their way to a lone house on the coast, and asked for bread, and the churlish owner said, “Yes, I have seven loaves in my larder, but I shall demand seven sovereigns for them, for I have a right to buy in the cheapest market, and sell in the dearest,” what should you think of one who would thus take advantage of his brother’s pressing need, as Jacob did of Esau? I hope my meaning is now clear, and we fully understand that capital or money may, and often does command contracts which are not just and moral. Let us apply our proposition to the case before us.

No man has a right to sell that which is not his own, nor has any one a moral right to purchase that to which the vendor has no title. No one can honestly sell seven days’ labour in the week, for he has only six at his own disposal, the seventh is the

Almighty's, by Divine and human law. Will a man rob God? Will a capitalist tempt a poor man to sell God's day?

Suppose a building society were to engage workmen to labour at their erections for seven days in the week, and the pressure of the times left the operatives no alternative, but such unhallowed toil or the workhouse; the society might pay high wages, yet the contract would be illegal and immoral, and honest men would cry, shame! If it is so manifestly wrong for a building society to buy a poor man's birth-right for a mess of pottage, can it be right for a conveyance company so to do? Whether that mercantile association be a railway, omnibus, or steam-boat company, the guilt is the same. We repeat, without fear of contradiction, that no man has a right to buy or sell seven days' labour in the week. If no remedy could be found, it would be useless to complain; but since relief is easily attainable, why should oppressive labour be continued? If the public, in this busy age, must be conveyed early and late, Sabbath days and all days alike, then sheer mercy and fairness (to say nothing of any higher principle) demand *two sets of servants* to work for nearly 120 hours per week, admitting that 60 hours per week are as many as can healthily be devoted to work.

It surely cannot be so very *Puritanical* to contend,

1st. That no man ought to be worked more than ten hours per day on the average, and six days in the week; that is sixty hours of labour in the week; because we are taught by experience, that more than this is injurious, and much more is destructive, and it could not be the design of the Almighty in dooming man to labour, to kill him by the execution of the sentence; man was not condemned to be wrought to death.

2nd. That when commercial service requires 120 hours of labour per week, two sets of men should be engaged, and to expect one set of labourers to do the work of two, (even with double pay) is cruel and unjust, as well as detrimental to those employed, and to society at large.

Last winter, the Woolwich Steam-boat Company made an arrangement, by which their employés had a release every third Sunday. This was a step in the right direction, and we hope next winter the directors of both companies will be encouraged to give their servants *every alternate Sabbath-day*. There is no real difficulty in the way; the only obstacle is a

financial one, which we purpose to meet thus. When a person, who is a friend to Sabbath observance is conveyed by the steam-boats in question, let him ask for "*a Sunday release ticket*," and pay for it one penny in addition to the fare. Thus the extra expense might be met, and the public would have an opportunity for evincing their sincere desire of aiding the directors in a merciful provision, and remarks could not be made concerning "cheap sympathy." Who can tell but the example might be followed by other conveying companies, and a new day dawn upon an immense multitude of *over-wrought* men.

Mr. Chancellor has proved how advantageous it is to allow his horses, vehicles, and men, to rest on the Sabbath day, in the omnibus interest; and why should it not be equally profitable in every carrying department. The working man's Sabbath has many foes, and some few hearty friends. Amongst the latter must be enumerated Mr. Henderson, who so kindly offered prizes for the best essays on the Sabbath, to be written by working men. These productions were very creditable to the authors, so much so, that the benevolent donor of the prizes has resolved to put a copy of the most deserving work into the hands of every railway director and servant in the land, and is prepared to spend £7,000 in his noble purpose.

Mr. Henderson applied first to the directors of the Great Western for their sanction of his design, but we regret to state, that after three hours debate the motion was negatived. On the contrary, the North Western received the proposal with cheerful alacrity, and courteously facilitated the measure, sending the books to their servants, free of charge, as far down the line as their control or influence extends—namely to Lancaster.

There are persons who seek to defend Sabbath pleasure trains and steam-boats, by saying, "We must have fresh air after six days' close confinement." Granted; but are there no means of obtaining wholesome breathing without depriving our fellow-creatures of their Sabbath privileges? No one could censure a pale father for taking his family into pure air and sunshine on some portion of the Sabbath, without interfering with public ordinances and family devotion; nor is there a blind alley in the great metropolis, from which the inhabitants cannot reach some open place by moderate walking (a most beneficial exercise for persons of sedentary habits), but the moment they buy a ride, or food, or drink, that instant they deprive some person or per-

sons of the Sabbath rest, which themselves so highly esteem. Many a selfish and thoughtless one cries, "I must have my fresh air;" forgetting the engineers and stokers broiling before their furnaces; heedless of thousands of clerks, guards, porters, &c. who know no Sabbath, except by increased toil. Others say, "The men should not lose their Sunday if I could help them, but as the train is going I might as well go also."

Most persons would be ashamed of such hollow reasoning, for they know that the public is composed of individuals; take away one by one and none will remain. When we travel on the Lord's day for pleasure, the guilt is as much ours individually, as though the conveyance were put in motion for us only; but this is so clear, that we need not dwell upon it for another moment.

There can be no doubt, but the surrender of the Saturday afternoon to the working classes for recreation would be a national boon, and tend to the reduction of Sabbath desecration. Some leading houses in the city have tried the plan with much success. The very name of Saturday afternoon fills the mind with bright images of happy days for ever fled, when we as released school-boys roamed over hill and dale in delicious sunshine. We would cry to stern commerce, "O, give the people once again their Saturday afternoon!"

It is now high time to turn to the brief consideration of the second part of our subject,—the bitter fruits of Sabbath profanation to individuals and to communities.

Sabbath breaking is impious in itself, and leads to every other vice, and wretchedness as naturally follows wickedness as the shadow attends the substance. A nation's observance of God's commandments is the gauge of its happiness, the barometer of its prosperity. Considering the advantages we have enjoyed as a community, there is in the land a fearful amount of Sabbath desecration and its consequent bitter fruits. Those who rob God will cheat man. Sabbath breaking springs in a great measure from a strong desire for gain, or an undue love of self; and we know that the love of money is the root of all evil.

In 1845-6 the national probity received two severe blows, from which we yet suffer. Our rulers endowed with the public money the Maynooth hot-bed of Sabbath sin; and an unseemly haste to be rich hurried our countrymen into a railway fever and mania,

which left the patient's powers of moral perception prostrate. When science had covered our land with a beautiful system of iron net-work, calculated to mitigate the curse of labour, and to economize time, so that man might give to God his own day in grateful praise, instead of honouring Him from whom every beneficial idea comes, we have made these iron roads the swift ways of systematized transgression, and turned the useful gift of the Most High into an additional weapon of rebellion.

The thoughtful observer of events will have marked with pain the increase of crime in some branches, since the date above mentioned. When we heard of men of money and standing being dishonest, and calling their delinquencies by the softer term of "*making things comfortable*," what wonder if there were soon many imitations in a lower grade, and a bitter harvest of Saving Bank defalcations, violation of confidential trusts, which had been sacred for years, poisonings to obtain burial fees, gambling through betting houses, evasion of taxes, adulteration of human food, in short, a determination to have money on any terms and at any risk. It has grown into a maxim with many, that a man may acquire property in any way within his reach, provided he can keep beyond the grasp of human law, and in too many instances if he can sin with impunity, he will not hesitate. The "*Lancet*" has proved that almost every thing we eat or drink is adulterated, frequently with deleterious substances. A merciful Act demands that sailors on long voyages shall be supplied with lime juice as a preventive against scurvy, but we have seen a sample of vile stuff sold as lime juice, which would induce rather than prevent scurvy. Mammon tampers with our very medicines, and makes them injurious rather than beneficial. If it were not for the salt of the earth society would soon be one mass of moral putrefaction. Those who enjoy their Sabbath privileges, and eagerly make use of every appliance for stemming the evil current of their own hearts, well know how hard is the struggle, how fierce the conflict. Think, then, how easy and imperceptible the path of vice must be to those of our unhappy countrymen who have no Sabbath, no faithful preacher to remind them of their duty; no Bible, no prayer, no self-examination, no religious principles, and almost no God.

There are thousands, if not millions, of our neighbours in this awful condition. We are told that there are, within eight miles of St. Paul's Cathedral, a million persons who never go to any

place of worship. If all the population of these realms were in a similar state, we should not expect the empire to endure for another half century.

We need not weary you with the contemplation of these bitter fruits of Sabbath desecration. Let it suffice to say—the Sabbath cannot be well observed and employed, and man remain impious; nor can the Sabbath be neglected, and man continue a good citizen—to say nothing about his being a good christian. Those who wish to see the monument of Sir Christopher Wren, are told to “look around;” and we have the same answer for those who desire to see the bitter fruits of Sabbath profanation.

One personal remark, in conclusion. You never will know, dear friends, the true value of the Sabbath, until you are born again—converted unto God—become new creatures in Christ Jesus. Without this great change, you cannot enjoy earthly Sabbaths, or enter upon the eternal Sabbath—the rest prepared for the people of God.

Why should one of this assembly be absent from the innumerable multitude which is to usher in the blessed repose above, by singing the new song of Moses and the Lamb?

“O! glorious hour. O! blessed abode,

We shall be near and like our God.”

There will not be one saint in glory, who will regret his endeavours to induce himself and others to “Remember the Sabbath Day to keep it holy.” At the bar of God, no one will venture to plead the flimsy excuses which now we hear. No one will presume to charge the Almighty with giving a commandment which was better broken than observed. If there be one here who is in the habit of acquiring gain on the Lord’s Day, we solemnly charge him to cease from that sin, as he values his soul’s salvation. You may make money (as it is termed), but if you make God your enemy, what will it avail you in a dying hour, or in the day of judgment? You may get riches, (yet it is not certain), but if you also get the curse of God with your wealth, what shall it profit you? We charge you, brethren, by our Redeemer’s sufferings on account of this sin—by the prospect of the great assize—by the glories of Heaven—by the bitter pangs of Hell—by your hope of eternal life—to “Remember the Sabbath Day to keep it holy.”

LECTURE VII.

BY THE REV. RICHARD MARTIN, B.A., CHAPLAIN TO THE
CONVICT ESTABLISHMENT.

SUBJECT.—“ *The Sabbath :—The spirit in which it ought to be kept, and the Divine Blessing connected with its spiritual observance.*”

I feel anxious to assure you that in undertaking the duty assigned to me in connection with the course of lectures on the Sabbath Day, the concluding one of which I am now about to deliver, I have not done so presumptuously, or in the supposition that I can do it justice ; but having been selected to this post by others, I enter upon it in the fuller expectation that, in answer to their prayers as well as my own, God will not withhold His blessing, and that He will sanctify my humble endeavours as an instrument whereby He may condescend to advance His own glory. How great are the effects often produced by trifling means ! See how nobly the ship, laden with the riches of the East, moves along her destined course ; observe, how, as by magic, she avoids the danger on this side or the other, and at last is moored in safety within her desired haven. Now, how trifling has been the means by which this has been effected—the *rudder*, so small in comparison to the majestic ship, so worthless, in comparison to the rich cargo. The *rudder* was the mean by which all this was brought to pass ; but then it was in a master's hands, one well skilled in its management, and he it was that, through it, produced this magic influence. Now, if God but guide us in this work and labour of love, *His* will be a *master's* hand, and we doubt not but that He will be glorified in our very weakness. To us, then, be all the weakness and imperfection, to Him be all the praise and glory. In such dependence on the

divine guidance, allow me to call your attention to the subject of this evening's lecture, "The Sabbath: the spirit in which it ought to be kept, and the divine blessing connected with its spiritual observance."

The able lectures which have been already delivered, leave me nothing to say on the obligation we are under to keep the Lord's Day; this has already been so clearly and logically deduced from Scripture and early history, that it would be but a repetition of what you have already heard, were I to trespass on this ground; suffice it to say, that for myself I feel deeply indebted to the preceding lecturers for the information I have obtained on this and other questions connected with this important subject, and for the deeper sense of the obligation to observe the Sabbath which they have impressed upon my mind, and I pray God that neither you nor I, my dear Christian friends, may incur the sin, either by carelessness or indifference, which would now more fearfully than ever attach itself to us, of knowing our master's will, and not doing it. It only remains for me to cull a few of those flowers which still lie scattered in our path, and so to arrange them, that, with God's blessing, they may shed a fragrance around our Sabbath duties, and refresh us as we pass along our Christian course.

The first subject of consideration to which I am to direct your attention is "the *spirit* in which the Sabbath ought to be kept."

Too often, alas! is it the case that the spirit, which is alone the heart and life of the Sabbath, is lost sight of in the observance of the day. Too many are satisfied with a formal routine of duties, and we cannot wonder, therefore, that instead of its being a delight to such, it is to them a weariness and a burden. Early education, habit, and the fashion of the day, make some more observant of its duties than either inclination or principle would lead them to be. It may be, that such abstain from the common occupations of life, would not indulge in the week day pursuits of pleasure, and think themselves meritorious on the conclusion of the Sabbath, because of their having shared in some of its public duties; but this is not the *spirit* in which this holy day is to be kept, as will appear more clearly when we come to consider this point in a more positive and spiritual manner.

Others, again, endeavour to mingle duty with pleasure; in their view of Sabbath observance, they join together what God

has forcibly put asunder. This is peculiarly the sin of the day, and one which will assuredly advance with rapid strides, unless, by God's blessing, it is arrested, by the *united, prayerful, and energetic* efforts of those who worship God in spirit and in truth. Some formal observance of its religious duties satisfies the religious scruples of those to whom we now refer, but pleasure is the goddess they worship the remaining portion of the day. As men sow, they also reap. The seed of sin scattered on the Sabbath by such means, produces a fearful crop of sin and depravity during the succeeding week. By such fruits we know that this is not the spirit in which God would have us to keep His holy day, and we refer to this point, because too much of this spirit prevails amongst ourselves. Whence otherwise the numberless human beings hurried along in the pursuit of pleasure by our railroads and steam boats? Whence the multitudes that fill our tea gardens and other sources of Sabbath desecration? The pretence that the hours of divine service are not interfered with, is but a plausible bait with which the projectors of such practices cover their own selfish designs, and lure men on to their destruction. They but daub over with untempered mortar their own and other men's consciences. But whatever may be the source of Sabbath profanation, or however gilded by plausible excuses, we may well say in the language of that eminent servant of God, Christopher Love, "Cursed is that gain, cursed is that recreation, cursed is that health, which is gained by criminal encroachments on the Lord's Day."

These circumstances are noted here, because they are master-pieces of craft, by which Satan endeavours to prevent men from rightly understanding and appreciating the spirit in which the Sabbath ought to be kept; and perhaps exhibit, by contrast, with more expressive force the happiness which they enjoy who observe it in a scriptural spirit.

The first point in the observance of the Lord's Day, to which I would invite your serious attention, is that of Faith, because it is the foundation stone which supports the entire superstructure which we desire to erect,—the link which unites and binds together the chain which connects our earthly Sabbath with our Heavenly rest. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." Coming to God embraces the whole object of Sabbath observance.

To realize God's presence and God's power in its several ordinances is our highest privilege, and to believe from the heart His willingness and ability to reward those who diligently seek Him, constitutes our greatest encouragement to draw near unto Him. Our only warrant for the use of means is the promise of God, and Faith is the hand by which we present and plead this warrant before our Heavenly Father. We ask because He promises to give. We seek, because He assures us we shall find. We knock, since He testifies that He will open unto us. How marked are the promises connected with a believing use of the Lord's day! "If thou turn thy foot from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Isaiah lviii. 13 and 14. *Here*, in plain language, is the believer's *warrant* for Sabbath observance, and *Faith's plea* for Sabbath blessings. Well may *he* delight himself in such pursuits who believes that not one word or tittle of this all-comprehensive promise shall fall to the ground till all shall be accomplished in its full and literal sense. If, then, we would share in the happiness of our common Sabbath, Faith is pre-eminently "the spirit in which it ought to be kept."

It has been well remarked by one of the preceding lecturers that the Sabbath is the sign and seal of the Christian covenant. Now, the peculiar feature in that covenant with regard to man is "holiness unto the Lord." This was the great end of our blessed Saviour's sufferings, "for by one offering he hath perfected for ever them that are sanctified." "He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." If, then, such be the character of the thing signified, such must be the character of the sign, and holiness will be the mind and disposition which will most prevail in those who desire to observe aright this holy day; and the more this disposition prevails, so much the more will be the degree of enjoyment which they will find in the religious duties of this day. They will share in the

Psalmist's feelings when he said, "I was glad when they said unto me, let us go into the house of the Lord." It is this which makes the day to them a delight, and will explain at once the difference with which the spiritually minded man and the formalist view the duties of the day. Perhaps it cannot be better illustrated than by referring to Adam, before and after his fall. While in a state of holiness, how sweet was his communion with his Maker! How near and close the intercourse which subsisted between them—*speaking face to face!* This was Adam's Sabbath. But view him as a fallen creature, without holiness, and how uncongenial with his nature was it to hold any intercourse with God. "I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself." Now, while this latter disposition in Adam prevails in any of us, there will be no delight in the Lord's day; but just so far as we are restored to the image of God, in which Adam was first created, will be the happiness we shall enjoy on this sacred day; and "such is the spirit in which it ought to be kept."

Again, what is the highest privilege which the Christian enjoys as a member of the Christian covenant? It is sonship. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." The Lord's Day is that in which the sons of God hold most intercourse and communion with Him. Every day is, indeed, to the child of God, in a certain sense, his Sabbath, the spirit of adoption is in constant exercise; but his week-day employments prevent him necessarily from giving that undivided attention to spiritual duties, for which he is more at liberty on the Lord's Day. As a child absent from the endearments and privileges of his father's house, yet keeps up the remembrance of those privileges, and still holds intercourse with his beloved parent by those means most within his reach, but rejoices chiefly in the prospect of the periodical return of such days as enable him to hold unreserved and close intercourse with his father: so is it with the child of God; he feels the Sabbath to be his festal day, and rejoices in the prospect of meeting his Heavenly Father in the various duties in which he is permitted to engage. "Abba Father," will be the spirit of his devotional exercises; and such is the spirit in which the Lord's day ought to be observed: and the child-like mind of the believer in his communion with God on this day,

will be consistent with our blessed Saviour's definition of prayer, "He will worship God, who is a spirit, in spirit and in truth."

We have said that the Sabbath is the Christian's festal day: hungry and thirsty from his six days' intercourse with worldly objects and occupations, his soul is ready to faint within him; but on this day is broken and distributed the bread of life,—on this day is the fountain of living waters more freely opened; and all that will are invited to come and take of the water of life. Our blessed Saviour's banqueting-house is thrown wide open, and his banner over all is love. His people sit down under his shadow with great delight, and his fruit is sweet to their taste. There are many choice and excellent fruits in Christ, which flow from him to believers, and with his permission believers eat and feed upon them; and when thus partaken of, they are found sensibly sweet and soul-satisfying. But observe, it is as they *sit* under his shadow, and thus partake of these fruits, that they are refreshed and nourished by them. Now, the opportunities which the Lord's Day affords them for meditation on the Book of Life, is carefully observed by the hungry and thirsty souls of whom we have been speaking. "Their delight is in the law of the Lord, and in his law do they meditate day and night." Meditation, as by an instrument, extracts food and nourishment from the word of God, and lays up in store things new and old. This makes the difference between the spiritually minded man and the mere professor. The former is like the bee, which draws forth and lays up honey for its winter use, "from every opening flower." The latter is like the butterfly, which skips from flower to flower, and seems but to touch them, and draws forth and lays up nothing for future wants. How differently, too, does the festive board appear to men in different states of health. One loathes the very food which to another is sweet and nourishing. Health or sickness makes all the difference; and such is the case with regard to the reception which the "feast of fat things," spread for us by God on the Lord's Day receives. Some there are who loathe even angel's food, because their souls are out of course. "They feed on ashes; a deceived heart hath turned them aside;" but others find it "sweet to their taste,—more to be desired than gold, yea, than much fine gold; sweeter also than honey, and the honey comb;" and this because of the healing influence which has passed upon their

souls. Such will be the spirit with which the Sabbath will be welcomed by God's true worshippers. To such, then, it is our privilege and our happiness to say, in the language of Christ—"Eat, O friends; drink, yea, drink abundantly, O beloved."

How manifest must it be to all that a spirit of joy and thankfulness should be cultivated throughout the Sabbath. Perhaps there is no one thing in which spiritually-minded Christians are so entirely misunderstood by the world as on this point. With the world, to become religious, is synonymous with becoming morose or low spirited. But this is not the case. The man of the world very naturally supposes that his pursuits alone supply objects of pleasure, and to renounce these must be, in his view, the sum and substance of misery. But he forgets that there are sources of spiritual as well as corporeal pleasure, and hence the mistake. The believer has "pleasures which a stranger intermeddleth not with," and there is no period in his spiritual existence in which these are more fully exercised than on the Sabbath day. How clearly was this the spirit in which the Royal Psalmist ushered in his festal days. "Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Take a psalm and bring hither the timbrel, the pleasant harp, with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." And again, as more immediately applicable to the Lord's Day. "This is the day the Lord hath made, we will rejoice and be glad in it." How numerous are the subjects of gratitude and thankfulness which will present themselves to the Christian's mind on the day the Lord hath made. Goodness and mercy have followed us throughout the previous week, and now we come together on this sacred day, not only to praise God for "the blessings of this life, but above all, for his inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory." A grateful spirit, a spirit of joy and thankfulness, is pre-eminently a gospel spirit. "We worship God," saith the Apostle, "and rejoice in Christ Jesus." Again—"In whom though now ye see him not, yet believing, ye rejoice, with joy unspeakable and full of glory." And shall we not on our festal day give expression to this feeling? Shall we not "offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name?" Like the early lark, who as he carols

forth his morning's song of praise to his Maker, increases in sweetness and melody as he soars above the earth, and approaches nearer to the sun: so let the Christian's first Sabbath thoughts be thoughts of praise; and, as in his Sabbath observances, his thoughts soar above the things of time and sense, and he obtains a nearer view of the Sun of righteousness—so let his expressions of praise and thankfulness increase in intensity and devotion, till, like the same lark, he concludes the day at the setting sun, with hymns of redoubled devotion to the praise of his Heavenly Father. This is in truth the spirit in which the Sabbath should be begun, continued, and ended.

CHARITY is another grace which will be brought into lively exercise on this day. By charity we mean love in its highest sense—a love which knits us to God and man—to earth and heaven. Surely there is no one day in the seven in which this spirit may be more deeply cultivated than on the Lord's Day. All the ordinances of religion, yea, the very day itself, proclaim the love of God the Father who made us, of God the Son who redeemed us, and of God the Holy Ghost who sanctifieth us. The covenant which was perfected on this day, by the resurrection of Jesus Christ, and by the outpouring of the Holy Ghost, reveals to us the love of the Triune Jehovah in our salvation. The garment of righteousness, which, as an old author beautifully expresses it, “The Father hath chosen, the Son hath wrought, and the Holy Spirit puts upon us,” is then exhibited to our view, and love, infinite love, in all its length and breadth, and height and depth, like the sun in meridian lustre, brightens every step we take on this sacred day. Love begets love; we cannot be sensible of God's love to us without feeling its transforming influence on our own souls. “We love God, because he first loved us,” and we spend the Sabbath to very little purpose, and must have possessed little of the spirit in which it ought to be kept, if we do not find on its conclusion something more of “the love of God shed abroad upon our hearts,” and a deeper flame of love to God to have been kindled within our souls. But this love, like the love of God to us, will be communicative in its effect,—“If we love him that begat, we shall also love them who are begotten of God.” Such love takes in not only the few with whom we are privileged to worship God, but all throughout the world, “who love the Lord Jesus Christ in

sincerity and truth,"—the members of that one body, of which Christ Jesus is the head. The prayers offered in every assembly of Christians on this day for the universal church are expressive of this spirit, just as the prayers in family worship combine to supplicate for those who are absent as well as those who are present, and show that a bond of love is sustained between all the members of the family, however circumstanced as to time or place.

But see it also in its fruits, in those works of mercy which we observe amongst all classes of Christians, as in the Sabbath Schools, and other means of good, devised and carried out for the well-being, both of the bodies and souls of men; beginning indeed especially with those who are of the household of faith, but extending, like the spirit of the good Samaritan, to all sorts and conditions of men. A day thus begun in a spirit of faith, and ended in a spirit of love, cannot but be a day of much happiness—a day long to be remembered by those privileged to share in it. Let us, then, in our observance of the Sabbath, "enter into that which is within the veil, whither the forerunner is for us entered." Let us place Jesus on his throne in our heart as an Almighty, all-sufficient, victorious, approaching Redeemer; and get our souls warmed into an humble, penitent, believing frame, full of joy, full of glory, full of praise, full of gratitude. Let us get into the mount, and behold the promised land, till every earthly thing is no longer valued, till inspired with renewed zeal, we are ready to fight our way to the promised inheritance, till all the afflictions we have to struggle with are found light in comparison of that exceeding weight of glory we have in our eyes. This is to sanctify the seventh day; this to remember a risen and exalted Redeemer; this to foretaste the everlasting rest, and to rest from sin; and is not, dear Christian friends, is not one such day better than a thousand?

As practically connected with the spirit in which we ought to keep the Lord's day, we should endeavour to realize the matter in a personal way. The setting forth of certain principles, in their general application to man, too often leads us to forget and overlook their personal application to ourselves. When this is the case, the subject is barren and unfruitful in its practical effect, and we are in danger of earning for ourselves a similarity to the character of those whom the Lord describes when he says

“They speak one to another, every one to his brother, saying, come, I pray you, and hear what is the word that cometh forth from the Lord; and they come unto thee as the people cometh; and they sit before thee as my people; and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness, and lo! thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, *but they do them not.*” There is a certain approval of the doctrines taught, a certain admiration of the fitness and applicability of the subject to the object contemplated; but it occurs not to such to apply to *themselves* these statements, and to say, like the apostle,—“Lord, is it I?” But, we would humbly, yet very earnestly entreat you, my dear friends, to enquire what, individually, has been your practice, what your feelings with regard to the Lord’s Day? The Sabbaths you have enjoyed have been either a blessing or a curse to you, according to the spirit in which they have been viewed; and we trust you will find no difficulty, if you apply to yourselves what has been said during these lectures, of discovering what is the view which you have formed of the *nature*,—the *obligation*,—and the *use* of the Christian Sabbath.

But another practical view we should take of this subject, should be in connection with our civil and social position. As members of a Christian community, we are under an obligation to cultivate a right spirit in the observance of the Sabbath. We little know how far our spirit influences others. “As iron sharpeneth iron, so a man sharpeneth the countenance of his friend;” or, “as in water, face answereth to face, so the heart of man to man.” The spark kindled within our own souls needs but to be fanned to communicate its influence to others. If we are cold and heartless in our Sabbath observances, those around us will be in danger of partaking of our spirit; while a lively flame will be sure to spread itself far and wide. How often do the minister’s hands hang down, and his knees become feeble, because of the prayerless spirit of his people: or, on the contrary, how frequently does he find himself blessed and a blessing, for no other reason than that two or three had agreed together to wrestle with God on his behalf, and their fervent effectual prayers are thus found to have availed.

As members of Christian families, how solemn is the responsibility which rests on each, to observe in a right spirit the Lord's Day! Parents, by their prayers, by their instruction, and above all, by their example, enjoy happy opportunities, on this day, of building up their offspring in the faith and fear of God. Children, equally enjoy with their parents, privileges, which, if despised or neglected, may never be redeemed. Christian parents, do you desire to be happy and blessed in your children? Oh! then, "Remember the Sabbath Day to keep it holy." Let your children, your servants, all connected with you, and committed to your trust, be brought up to love the Sabbath. No one can tell better than I, how many desolate fathers, how many widowed mothers, have had to mourn the downfall of their children in consequence of their own neglect of Sabbath observances, and their indifference to their children's employment of that sacred day. Even believing parents are not guiltless in this matter, and often reap the bitter fruits of such neglect, in their after years of disappointment and sorrow.

Young Christian friends, love the Sabbath! Be careful of the first step downwards. Listen to a little fact, which will illustrate better than argument, the danger of permitting evil companions to draw your feet away from Sabbath duties. A youth of Christian parents was induced by bad companions to absent himself from the Sabbath school, and to wander with them through the fields. Among other breaches of the Sabbath on that day, he cut for himself a black thorn stick, of a peculiar and marked shape, which he constantly carried with him in after life. As years advanced, his love for the Sabbath grew colder and colder, till all sense of its authority was banished from his mind, and he became the constant companion and the willing abettor of wicked young men. A few years after his first open breach of the Sabbath, a murder and robbery, under very aggravated circumstances, was committed in his neighbourhood, and for some time there was much difficulty in discovering the perpetrator of those crimes. At last a stick was found near the spot, covered with blood—the one by which the murder was accomplished. This stick, marked and peculiar as it was, was known to be the constant companion of this youth; and by a remarkable providence, his first open Sabbath sin became the means of bringing him to trial, and, with other circumstances,

of showing him to be the guilty party. An ignominious end was the final issue. Who knows how different might have been the career of this youth, had he avoided this first step in Sabbath desecration.

The next subject to which I am to direct your attention is,—
“The divine blessing connected with the spiritual observance of this day.”

It is very clear from what we have already said, and from the nature of this proposition, that it is pre-supposed that believers alone, and not mere professors, are those to whom these blessings belong. Blessings, whether of a temporal or spiritual character, belong to us only by covenant. The unbeliever who is without the covenant may, in the goodness of God, be permitted to share in many earthly blessings; for God “maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” But as he enjoys not these mercies by covenant, he has no security for their continuance; nor are they of a character to reach beyond time. The Christian covenant, ordered in all things, and sure, secures to the *believer* all it promises. We are not, therefore, about to speak in conjecture, when we speak of the divine blessing, as connected with the spiritual observance of the Lord’s Day; but as a subject not only of deep interest, but one also of *truth and certainty*, as we read in Psalm xxv. 10, “All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies.” We acknowledge, indeed, that even the outward observance of the Sabbath is fruitful in many temporal blessings, to such as use it only thus. But the divine blessing in its full extent, “having the promise of the life that now is, as well as that which is to come,” can be looked for and expected alone by those who “worship God in spirit and in truth.”

National blessings flow from the spiritual observance of the Lord’s Day,—blessings in which we all share more or less. A slight reference to the history of the Jews will illustrate this question. National prosperity or adversity ever followed the Jews in their conduct in connection with the Sabbath. A few examples will suffice. In the days of Jeremiah, how solemn were God’s threatenings against the Jews, as a nation, for their neglect of the Sabbath Day. “If ye will not hearken unto me, saith God, to hallow the Sabbath Day, then will I kindle a fire,

in the gates of Jerusalem, and it shall devour the palaces thereof, and it shall not be quenched." Again, in Ezekiel, "I would not bring them into the land which I had given them, because they walked not in my statutes, but polluted my Sabbaths." Again, "I lifted up my hand unto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countries because they had despised my statutes and polluted my Sabbaths." Now, contrast with this the days of David and Solomon. Never was there a period in the Church of God in which the Sabbath was more really and spiritually observed than in the days of those kings. Witness the Psalms written by both, for the solemn ordinances of the Sabbath Day. And was there ever a period in the history of the Jews, in which they were more prosperous? Truly, they "delighted in the Sabbath, and they rode upon the high places of the earth." Surely we may well say in the language of the Psalmist, "Happy is that people that is in such a case: yea, happy is that people, whose God is the Lord."

Nor are we to limit these threatenings and promises to one period. We have been taught in these lectures that what was once moral, is always moral; and we may surely say, that what was once the sanction of a moral law, *i.e.*, the curse or the blessing, must always be so. Besides, who can separate the promise or threatening of the Old Testament from that of the New? Are we to enjoy lesser privileges under a higher dispensation? Are the Jews to be exposed to a severer punishment for their rejection of such privileges, than we are for our rejection of privileges of higher moment and deeper significance? If he that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment shall he be thought worthy who tramples under foot "the laws of Christ?" It *cannot be*: the the whole history of the Christian Church, from the seven churches of Asia, down to the present time, bears testimony to the fact, that God has connected solemn sanctions of reward and punishment with the neglect of, or delight in, his ordinances. Yea, the neglect of the Sabbath but increases the judgment. "The Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest." So contended Nehemiah, xiii. 17. and 18. "What evil thing is this that ye do, and profane

the Sabbath Day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Ye bring more wrath upon Israel by profaning the Sabbath." It is not too much to say, that much of our prosperity, as a nation, must be traced to our observance of the Lord's Day. Wofully deficient as we are in this duty, still, as a national institution, supported by national laws, we profess to be Sabbath observers. We honour God as a nation, and he vouchsafes to honour us. Besides, there are national blessings of a reflex nature, that proceed from a national observance of this day. The public ministry of the word,—the weekly habit of setting apart one day in seven for public worship,—the opportunities for mental improvement which it affords, all combine to produce a civilizing effect upon the nation, and to raise us in the scale of humanity; making us more capable of enjoying, and providing for us a greater degree of political liberty, than any other nation on the earth.

But it is to the church of our Blessed Lord—the spiritual seed of Christ, that this day, in a national point of view, becomes especially a blessing. To them is preserved by this sacred institution, times and seasons for spiritual improvement, which, under other circumstances, would be denied them. "They sit, every man under his vine, and under his fig-tree: and none maketh them afraid." And it is for them to show their value of this privilege, by endeavouring to cultivate such a spirit in the observance of the Sabbath, as may be conducive to their own best interests, and, by God's blessing, may be the means of winning over others to a love of this holy day. A contrast has been already drawn between this country and France, as connected with the Sabbath Day. We shall only add here our entire concurrence in these statements, and the arguments deduced from them, without troubling you with a repetition of the facts. And our only design in referring to the subject here is, to express, as we are quite sure you will also do, joy at having, at the court of France, an ambassador, as it is reported, who was not ashamed to bear testimony to his own veneration for his English Sabbath, by refusing to dine with the Prince President on that sacred day, assigning, as his reason, that it was not his habit to accept invitations for that day. Nor can we less admire the happy effect of such an example, in the fact,

as it is related, that the Prince President willingly altered the day of invitation from Sunday to Monday.

But it is our pain and grief to have to record an example nearer home than that of France, of the sad effects of Sabbath desecration. Who that has ever visited the Popish parts of Ireland for a single Sabbath, has not been struck with the fearful amount of Sabbath desecration which meets his view ! And where is there on the earth a more fearful example of the punishment that accompanies such desecration, than we observe in the moral, spiritual, and earthly degradation of that people ? Surely we should bless God, that “ the lines are fallen to us in such pleasant places ; yea, that we have a goodly heritage.”

Family blessings ever accompany the family observance of the Lord’s Day. Those that resolve, like Joshua, “ As for me and my house, we will serve the Lord,” find the Sabbath Day the seed time, wherein they may scatter much good seed upon the hearts of their children and dependants, and enjoy in their own souls the happy fruits ever attendant on such labours ; that whilst they are watering others, they are themselves watered of God. And such a bond of union and happiness springs out of employments of this character, as enables us to realize the truthfulness of the Psalmist’s declaration in the cxxxiii Psalm, “ Behold how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the head, that ran down upon the beard, even upon Aaron’s beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion ; for there the Lord commanded the blessing, even life for evermore.” The temporal respectability and advancement of a family is much affected by a proper observance of this sacred institution. What children are at home they will be also in public. Are they disobedient to parents ? they will be so in after life to masters. Are they careless and heedless in the performance of home duties ? such will they be in the more public duties of life. Do industry and self-denial mark their everyday employments ? such will be their career throughout their lives. Do love and unity connect the family under the parental roof ? such will be the bond that shall unite them, however different their after employments ; and if in the providence of God, called upon to separate to a distance from each other,

their prayer will be with a certainty of fulfilment,—“ The Lord watch between me and thee, when we are absent one from another.” Shall we say that the neglect or observance of the Sabbath has no influence in the formation of such characters? We have but to observe what is passing in our own streets on the Sabbath Day, to be convinced of the contrary. See that man on the Sabbath morn in his working dress, leaning listlessly against the door-post of his house, smoking his pipe; mark his wife gossiping with her neighbour about some trifling matter; and as you advance in the next lane, observe the children of these parents, ragged and neglected, playing marbles and other games with children equally neglected: what do you look for in after life from these children? Humanly speaking, nothing but bitter fruits. God may, as by a miracle, pluck some of them as brands from the burning, but according to the common course of events, such become either inmates of our prisons or burthens upon our poor rates. Now, observe on the other side of the street, on the same morning, a clean and tidy house, all things conducted with apparent decency and order. “ A place for every thing, and every thing in its place,” the parents in their Sabbath dress and the children equally clean, and tidy; mark them after having enjoyed together the more private duties of Sabbath observance, issuing forth together hand in hand, (perhaps the mark of their opposite neighbour’s ridicule), to unite in publicly proclaiming themselves on the side of Christ, and to worship the God of their fathers. The day concludes with them as it had begun, and under the sought favour and protection of God, “ they both lay down in peace and sleep, for the Lord makes them to dwell in safety.” The after career of this family will be very much according to this beginning, and Christian parents are encouraged and cheered to their duties by examples and promises scattered throughout the word of God; such as that to Abraham, “ For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.” The children of such parents are blessed, and a blessing; from such we would select our servants, our apprentices, our friends. They carry with them a testimony in their conduct, which recommends them to the respect and considera-

tion of the good ; and in their succeeding week-day duties and trials, they find the truth of a good man's experience, " that the spiritual observance of the Sabbath is like the hem of a garment, which keeps all from ravelling out during the week." But it is in its effects on Eternal things, that the richest blessings accompany the family spiritual observance of the Lord's day. Do we look to see a whole family in heaven ? Not one single member of the whole absent on the great day of assembling before the throne of God, to spend an eternal Sabbath in singing the song of Moses and the Lamb ? This song must be learnt on earth before it can be sung in Heaven. The Lord of the heavenly Sabbath must be known, loved, and worshipped on his earthly Sabbaths, and *then* our hearts and affections will be attuned to praise and rest on him throughout eternity. Dear Christian parents, bring your children to Christ on His earthly Sabbaths ; and you, dear children, submit with willing and child-like minds to parental authority on this blessed day, and rejoice in your Sabbath privileges ; and you shall meet as a family with joy, and not with sorrow, before the throne of God on his eternal Sabbath. With what happiness will such parents be enabled to approach God, and say " Behold me and the children whom thou hast given me."

Personal blessings accompany the personal, individual spiritual observance of the Lord's day. " Blessed is the man that doeth this, and the son of man that layeth hold on it ; that keepeth the Sabbath from polluting it, and that keepeth his hand from doing any evil." The personal, bodily and mental, rest provided for on this day, is a blessing which few really understand, and therefore little appreciate. So much so, that many spend as much labour in the pursuit of pleasure as they do on their ordinary day's employment. This point we have had so eloquently and convincingly put forth in the third of these lectures, that I am sure it will not easily pass from our remembrance ; as also the consequences in impaired health, loss of property squandered in the pursuit of that which satisfieth not, and entire prostration of that strength and energy, which would enable them to begin their six days labour with benefit to themselves and their employers.

How different are the mind and body of him who has used aright the blessed rest of this holy day ! Refreshed in body and

cheered in soul, he enters upon his duties as the servant of God, and not of man, and is prepared to suffer or rejoice in spirit according to the providence that awaits him in the week. He has learnt a lesson on his well-spent Sabbath which prepares him for every event in the succeeding week, and which enables him patiently and cheerfully to fulfil the decree of his covenant God—that “in the sweat of his brow he should eat bread.” But temporal blessings of a more positive nature often follow the spiritual observance of the Lord’s day. And should God, to the eye of sense, seem to withhold earthly prosperity, the eye of faith, enlightened and strengthened by its Sabbath privileges, sees through the veil, and fully knows that what God withholds is as much a blessing as what God bestows. “Unto the upright there ariseth light in the darkness!” Though for a time indeed his faith may be tried by seeing the prosperity of the wicked, and the afflictions of the righteous; yet, when, like David, he goes to the house of God, he understands what will be the end of both, and why “a little that a righteous man hath, is better than the riches of many wicked.” It is that “the blessing of the Lord, it maketh rich, and he addeth no sorrow with it.”

The more immediate, because spiritual blessings which accompany a personal observance of the Lord’s Day, commend themselves to the mind of every believer. Weary and heavy laden, with a sense of the sins by which he has been overtaken during the past week, how grateful to his soul is it to come on this sacred day to Jesus, that he may find rest, and to realize that they who “wait upon the Lord, shall renew their strength.” Defiled by sin, he washes in that fountain which is then opened to him for sin and for uncleanness; and sensible of his proneness to evil, and his need of continual support, how is he blessed and comforted in listening to the voice of the chief shepherd, and in being thereby encouraged to renew his covenant with Christ to follow him whithersoever he may be pleased to lead him. How are his graces quickened, his heart enlarged, his love inflamed, his resolution strengthened, his soul sanctified, and his faith made more piercing than the eagle’s eye, enabling him to look above the earth, and to fix all his thoughts upon the sun of the spiritual firmament, till his whole man becomes illuminated with the reflected rays of that brightness which fills the glorious kingdom of the eternal Sabbath in Heaven. Time

and eternity become thus closely connected in his mind, and as he improves and profits by his Sabbath privileges, his peace of mind and foretaste of Heaven, enlarge like a river, and will continue to increase, till all be mingled with that ocean of eternal pleasure "proceeding out of the throne of God and of the Lamb." Such will be the present blessing, the future end, and the eternal happiness of him, "who keepeth the Sabbath from polluting it, and that keepeth his hand from doing any evil."

But the CROWNING blessing connected with a spiritual observance of the Lord's Day, is the *meetness* which it gives for the enjoyment of that rest which remaineth unto the people of God.

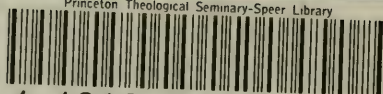
Grace, or the renewing of the soul by the Holy Ghost, has been compared to an exotic transplanted from a foreign land into an ungenial soil, and exposed to nipping winds, and therefore requiring constant care and culture to preserve it in life, and to increase its growth; but never will it attain to its full growth, or be safe from external dangers, till it is replanted in its pristine home. Now it is this grace which alone makes us meet for the inheritance of the saints in light, ("for without holiness no man shall see the Lord,") and the possession of it, as it is the earnest and foretaste of heaven, so is it the most precious gift that could be committed to our care; and we owe it to ourselves and Him who is the author and giver of this good and perfect gift, to employ such means as may best preserve and increase its measure in us. The SABBATH, observed in a right spirit, and its ordinances duly and spiritually employed, is a chief mean, under God, not only of implanting grace within the soul, but also of enabling us to "grow in grace and in the knowledge of Christ Jesus the Lord." Indeed, it is not possible for us sufficiently to estimate the value of this holy, this merciful, this blessed institution, as a mean of effecting so desirable an end. It is, in fact, this which connects it so closely with heaven. Heaven is the Christian's home; here he is a stranger and foreigner, and whilst he treads this world's wilderness, and has communion with strangers like himself, he is not forgetful of his home; "his conversation is in heaven;" and the Sabbath, by its regular return and sanctified purpose, becomes a powerful mean of thus cultivating and keeping up this intercourse between the soul and its eternal home. Besides, the Sabbath is a type of heaven; it represents to us the rest of heaven, it sets forth the

employment of heaven, and it exhibits in living colours the character of those who inhabit heaven; and as such it is intended to be a mean of cultivating in God's people a fitness in each of these particulars for their entrance into heaven itself.

Is not this then the *crowning* blessing connected with the spiritual observance of the Lord's day? "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." And shall not such a thought quicken us in our love to, and observance of the Sabbath? To fit us for heaven, to purify our hearts, to new-create us into the image of God, and thus make us capable of beholding his face in glory; these are, and ever will be, the blessed fruits of well-spent earthly Sabbaths. How glorious is the prospect which this opens to the Christian's view! His Sabbath becomes to him the telescope by which he looks through the mists of unbelief and sin, into the very presence and employment of those who are around the throne, and enables him to realize his own interest in all that is transacting in the courts of heaven, where "angels and archangels, and ten thousand times ten thousand, and thousands of thousands unite in singing with a loud voice, "Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour, and glory, and blessing." Yes, dear Christian friends, it is not indeed possible for us to unveil to you heaven, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared there for them that love him." But sufficient has been revealed to quicken us to earnest longings after that eternal rest, and gladly to avail ourselves of every stepping stone which brings us nearer to admission into it." "Glorious things are spoken of thee, O city of God;" and truly happy shall we be if an entrance be opened unto us for admission through its "golden gate." Let us then, by the cultivation of a right spirit in the observance of the Lord's day, seek for entrance into its earthly portal, and we need not doubt that the Divine blessing will be vouchsafed, and that the Lord of the Sabbath himself will not only open wide to us the gate of entrance, but will also be prepared to receive us with his own expressed welcome. "Well done good and faithful servants, enter ye into the joy of your Lord."

As then these lectures commenced by setting forth Adam in his first Sabbath, holy and happy, so we would conclude by earnestly and fervently praying, that our Sabbaths may be so spent, that a better and more enduring Sabbath than Adam lost may be our portion, "When there shall be time no longer!"

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